

A
SANSKRIT GRAMMAR
FOR BEGINNERS

BY
F. MAX MÜLLER

NEW AND ABRIDGED EDITION
ACCENTED AND TRANSLITERATED THROUGHOUT
WITH A CHAPTER ON SYNTAX
AND AN APPENDIX ON CLASSICAL METRES

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PREFACE

TO THE NEW EDITION.

As I am growing old I begin to feel that it is difficult, if not impossible, to keep my books young, or to revive them constantly by what we call new editions. When I had revised the last edition of my Sanskrit Grammar, I bade farewell to it. What I had wished to achieve, little as it may seem, I had achieved, namely, to supply a grammatical manual, correct in all its rules and paradigms, and containing for all important matters references to Pāṇini, the highest grammatical authority, recognised as such by all post-Vedic writers of Sanskrit.

It may not seem, as I said, to be a very high aim to produce a correct grammar, and to make its correctness dependent on the authority of another grammarian. But when we examine other grammars, and see, for instance, such forms as *nāman* given through successive editions as a Nominative and Accusative singular, when we see such breaches of the simplest phonetic rules as in Benfey's impossible form *adâktam*¹, etc., matched in one of the most recent Sanskrit Grammars by Whitney (*arauttam*)², a claim to freedom from clerical errors will hardly be considered a very modest claim. Nor do I flatter myself to have always reached that standard of correctness which is represented to us in the truly marvellous work of Pāṇini.

It has been argued, not without a certain plausibility, that no grammar, not even that of Pāṇini, ought to be constituted into an infallible tribunal, but that the language itself and the literature should form the final court

¹ *Kurze Grammatik*, § 265, ix, p. 178, paradigm *dah*.

² *Sanskrit Grammar*, § 882, paradigm *rudh*.

of appeal in all questions of grammatical right or wrong. True as this principle would be everywhere else, it is not so in Sanskrit, at least, not with regard to that literature for which alone my grammar is intended. The whole of Sanskrit literature, with the exception of the Vedic and the Buddhistic, is so completely under the sway of Pāṇini's rules that even a poet like Kālidāsa would be considered guilty of a grammatical blunder, if he used a form not recognised by Pāṇini. This is a state of things unknown in any other literature, and supplies, I believe, a perfect justification for the absolute deference paid by myself and others to Pāṇini's authority.

There is, of course, some debatable land, such as the two great epic poems, and again, some *rifacimenti* of Vedic works, such as Manu and other law-books, in which ancient *Āhāṇḍasa* forms occur and in which Pāṇini's authority is not completely recognised. Still even there the more ancient and more historical forms, which contravene the rules of Pāṇini, are looked upon by all native scholars as exceptions, so much so that when I myself appealed to the authority of Vyāsa, the reputed author of the Mahābhārata, in support of such a form as *himsasva*, which, in my Sanskrit translation of 'God save the Queen,' I had borrowed from the Mahābhārata, I was told that this form, not having the authority of Pāṇini, would be offensive to the ears of native scholars. Though the case was by no means so clear as my friendly critics imagined, I gladly yielded to their remonstrances, changing *himsasva* into *ukkhinddhi*.

My own opinion was, and is still, that a Sanskrit Grammar for Beginners, such as mine was meant to be, and a grammar that might safely be used by candidates for the Civil Service of India, without their running the risk of being punished for forms which they learn from well-accredited books, should not attempt more than to give such rules as can claim the authority of Pāṇini. To attempt the higher task of writing an historical grammar of the Sanskrit language,

never entered my mind. If one knows the difficulties of an historical grammar of Greek, Latin, or German, one may well doubt whether the time has come for attempting a history of the language of a country in which nothing is so entirely absent as history. I know, of course, that I have been charged with inconsistency, because I ventured to introduce into my grammar the Vedic system of accentuation, which is not recognised in post-Vedic Sanskrit, and has its proper place in an historical grammar only. I must plead guilty to that charge, but I considered the accent so useful for purely practical purposes, and so full of interest for the Science of Language, that I decided to mark it throughout, at least in the transliterated portions of my grammar, wherever it could be done with certainty and with a hope of practical usefulness.

It is interesting to see how the same objections which were raised against the old Greek and Latin school-grammars, begin to be raised against the grammars of Sanskrit. It is well known that ever so many forms are given in the paradigms of *τύπῳ* and *amo*, which are never found in real use, while some are actually impossible. It can hardly be called a very startling discovery, therefore, that in Sanskrit grammars also many forms occur which are given for the sake of systematic completeness only. I know at least of no scholar who imagined that all the forms given in the paradigms of a Sanskrit grammar have actually been met with in literary works. But how can that be helped? Pupils must learn their paradigms by rote, and no one would suggest leaving out the gen. plur. of *mensa*, because it never occurred in any classical Latin author. Should we leave out the rules according to which *linguo* forms its participle *lictus*, because in classical Latin it never occurs except in *relictus*? Though we may speak with a certain amount of confidence, when we say that *tollo*, for instance, always forms its perfect with a preposition, namely, *sustulī*, who would venture in the present state of Sanskrit scholar-

ship to say which roots, as collected by native grammarians, occur with or without prepositions, which have been used by certain writers or in certain periods only, and which are merely presupposed in order to account, rightly or wrongly, for the formation of substantives, adjectives, or particles? We may all have an ideal conception of what an historical grammar of Sanskrit ought to be, but true scholars do not ask for what is impossible. They are satisfied if they can place into the hands of young students a grammatical manual which at all events does not teach them forms which they have afterwards to unlearn, and which every examiner would mark as 'Very Bad.'

The first beginnings which have been made in collecting materials for a really historical grammar of Sanskrit are, no doubt, very valuable, particularly when they are confined to certain chapters of grammar, or again, to certain periods within which some kind of completeness is attainable, even in the present state of Sanskrit scholarship. Scholars such as Benfey, Ludwig, Delbruck, Wilhelm, Jolly, Jacobi, Lanman, Avery, Bloomfield, Edgren and others have rendered most excellent service in collecting materials with which hereafter a History of the Language of India may be constructed, and even the attempt, premature as no doubt it is, to gather up these materials into some kind of historical grammar reflects great credit both on the courage and on the industry of Professor Whitney, of Yale College in America.

But is an historical grammar of Sanskrit possible, before we know the real history of Sanskrit?

Does the Vedic literature which we possess in its four periods, the *Kāṇḍas*, *Mantra*, *Brāhmaṇa*, and *Sūtra* periods, really represent the whole of the ancient history of Sanskrit? What is that *bhāṣā* literature, presupposed in Pāṇini's grammar, which is not Vedic, and yet truly historical? What is the real date of Pāṇini's grammar, which forms the one broad line of demarcation between natural and scholastic Sanskrit? What is the date of the *Mahābhārata* and *Rāmā-*

ṛana, and can we distinguish in them between portions that conform and others that do not conform to the rules of Pāṇini? What is the date of the introduction of writing into India, first for monumental, and afterwards for purely literary purposes? When can we detect the first certain traces of Buddhism, of Greek influences, and of that complete literary paralysis which seems to have been produced in India by the invasion of Northern Barbarians? Lastly, what is the earliest date that can be assigned to what I have called 'the Renaissance of Sanskrit Literature,' which comprises nearly all the works that have hitherto been studied in our schools and universities?

These are a few of the questions which will have to be answered before we can form a conception of what an historical grammar of Sanskrit ought to be.

And even if all these questions should admit of some kind of provisional answer, enabling us to construct a practicable road through the drifting sands of Indian chronology, how could we speak of a history of the language of India, in which the truly historical literary monuments, the books collected in the Buddhist Canon, whether written in Pāli or in several distinct dialects of Sanskrit, find no place? It is easy to ignore the fact that the edicts of king Asoka in the third century B. C., and again, the Mathurā Inscriptions of the time of king Kanishka represent the real history of the language of India, and that the Chinese translations of literary works belonging to the Buddhist Canon authenticate the very language in which they are written at a time when Vedic literature had ceased, and modern Sanskrit literature had not yet begun to exist. But these are stubborn facts, and however much ignored at present, they will have to be reckoned with sooner or later. Lastly, can that be called a history of the language of India, in which the true relation between Sanskrit and Prākṛit, whether real or artificial, has not been determined, and in which the question whether the later scholastic Sanskrit, beginning from the fifth century A. D., is

a natural development or an artificial *renaissance*, is never even mooted? If with the indices to the Veda, to Pâṇini, to the Mahābhārata, Rāmāyana, and Manu, and with the materials so laboriously collected in Boehtlingk and Roth's Dictionary, we could hope to construct a complete history of Sanskrit, an historical grammar of Sanskrit might indeed seem within the limits of possibility. But considering how many connecting links are still wanting, and how many new discoveries have been made of late by Professor Buhler and others, particularly with reference to that true history of language which can be read in Inscriptions only, all scholars will probably hold here also discretion the better part of valour. It gives me real pleasure to express my sincere gratitude to Professor Whitney, and even more to his predecessors and fellow-workers, for the light which their labours have shed on certain phases in the historical growth of Sanskrit, and for the laboriously constructed indices which they have so generously placed at our disposal, but I cannot but question the wisdom of embodying these results in a practical grammar of the Sanskrit language.

When a demand arose in England for such a grammar, a grammar that might safely be placed in the hands of beginners, feeling unequal myself to the task of preparing a new edition of my grammar, I requested Mr. Macdonell to undertake the task of not only revising, but of considerably shortening it. Mr. Macdonell has had far more experience as a teacher than I can claim, and I have left him perfectly free in his choice of what he considered essential to beginners. To him will belong the whole credit, if my grammar should continue to prove useful to young students of Sanskrit, and I now leave it to him to explain the principles by which he has been guided in adapting my old grammar to the requirements of his pupils.

F. M. M.

MALJOA, ENGADIN, August 20, 1885.

THE experience of some years' teaching has convinced me that Sanskrit, compared with other dead languages, is not difficult to learn. The fact that the ordinary Sanskrit verb has no subjunctive, only one imperative, one infinitive, and two optatives, altogether only thirteen moods and tenses in each voice, while Greek has upwards of thirty, would alone go far to prove the comparative simplicity of Sanskrit Accidence. Again, the absence in Sanskrit of the indirect construction, which constitutes a conspicuous difficulty of Syntax in the classical languages, is in itself a tolerably clear proof that the structure of complex sentences in Sanskrit must be far less involved than in Latin or Greek. On the other hand, though it must be admitted that the phonetic laws of Sanskrit present greater difficulties than in other languages, most of these difficulties will disappear when it is pointed out that the rules of Sandhi rest on two leading principles, the avoidance of hiatus in the case of vowels and assimilation in the case of consonants.

I feel sure that the exaggerated idea of the difficulties of Sanskrit commonly entertained is due to the fact that the amount of matter contained in the Sanskrit grammars hitherto published in England and America is far too exhaustive for elementary purposes. Beginners are not aware that a large proportion of the matter presented to them, though necessary for a minute and critical knowledge or high proficiency in composition, may be altogether dispensed with by those whose chief object is to be able to read with ease the best works of classical Sanskrit literature.

It was therefore with much pleasure that, at Professor Max Muller's request, I undertook the task of abridging his grammar,—which is by all Sanskrit scholars accepted as a standard work,—and of adapting it to the requirements of the many students who wish to obtain a good practical knowledge

of Sanskrit, but have not sufficient leisure to make a special study of the grammar. I feel a confident hope that this edition will at the same time supply students of comparative philology with the essential grammatical knowledge of a language which must form the groundwork of their studies. It is chiefly for their benefit that the accent, which plays so important a part in phonetic change, has been supplied throughout in the transliteration, except where the word in question (this is mainly the case in compounds) does not occur in accentuated texts and analogy is not a safe guide. Transliterated *sentences*, however, (in the chapter on the particles and that on syntax,) have not been accented.

The principle by which I have been guided in the preparation of this new edition, is that an elementary grammar should be as short, simple, clear, and as practical as possible.

Convinced of the supreme value of *brevity*, I have made it my aim to omit rules referring to words rarely or never to be met with in the books usually read, to avoid overloading the rules actually given with unimportant exceptions or with the mention of rare optional forms, and to pass over altogether those portions of the grammar, which though of minor practical importance, it would take almost years of special study to master thoroughly, notably the rules on the insertion of the intermediate ऌ i. For the benefit of students desirous of obtaining a more minute knowledge of grammatical details, I have added in parentheses at the beginning of each paragraph figures referring to the corresponding portions of Professor Max Müller's large edition.

With a view to *simplicity*, I have endeavoured, on the one hand, to formulate as far as possible in the same words rules which have points in common, and, on the other, to draw together rules which, though usually given separately, may be learnt more easily if combined under one head. I think I have thus, for instance, succeeded in simplifying considerably the rules on the Sandhi of the diphthongs (24, 25), of the interjections (27, note), and of अः $a\hbar$ and आः $\hat{a}\hbar$ (51),

as well as the rules on the formation of the first aorist. On the same ground, the terminations of the first and the second conjugations for the special forms have, instead of being separated, been given in a single table (142).

For the sake of *clearness*, I have added many explanations, without which learners would find a difficulty in understanding the application of the rule, for instance, those in 75 and 76 on the change of the dental nasal and sibilant to the lingual. To the same motive are due the observations on the grouping of the various moods and tenses (133) and on the differences between the first and the second conjugations (142). I have also given a number of notes calling attention to distinctions of forms which are otherwise almost certain to be confused, as, for example, the declension of perfect participles like *kṛitavān* and *rurudvān* (101, note 2), or drawing useful generalizations from paradigms of declension and conjugation, which it would take much time and observation on the part of the student to make for himself, e.g. as to the instances in which the vocative differs from the nominative (82, note 1), or as to the form of the nom. and voc. sing. of changeable bases (105).

In order to give this edition a thoroughly *practical* character, I have thought it worth while to appeal to the eye of the learner by printing in thick type any important point, or, in transliterated words, any phonetic peculiarity otherwise likely to escape his attention. With the same end in view, I have arranged in alphabetical order, the prepositions, the interjections, and the particles of common occurrence, devoting special attention to the meanings and uses of the latter as being of considerable practical importance to those who are beginning to read Sanskrit. For the sake of easy reference I have given the list of verbs (altogether 206) alphabetically also, omitting both verbs and verbal forms which occur only in the grammarians. I may here remark in passing that I have throughout the grammar refrained from quoting, in exemplification of the rules given, forms not occurring in the

literature, except in the comparatively few cases where the opposite course seemed necessary on pedagogic grounds.

In order to supplement what is omitted in it, the student should use the list of verbs in connection with the paradigms of the various tenses and with the list of irregularities given after each of the latter. I have appended a chapter on syntax, which, though short, I think will be found to contain all that the beginner wants, together with a brief sketch of the metres most commonly to be met with in the classical literature.

In conclusion, I must express my obligations to Prof. Stenzler's elementary Sanskrit book for suggesting to me the advisability of either retaining or omitting various rules. To Mr. Apte's excellent Guide to Sanskrit Composition I am indebted for much of the matter contained both in the section on the use of the particles and in the chapter on syntax. In preparing the list of verbs, I have derived much assistance from Prof. Whitney's valuable new work, 'Sanskrit Roots, Verb-Forms, and Primary Derivatives.' For the sketch of Sanskrit metres I have found very serviceable Prof. Oldenberg's article on the Sloka, in vol. xxxv of the Journal of the German Oriental Society, as well as Prof. Jacobi's more recent article, 'Zur Lehre vom Sloka.' From Prof. Edgren's Sanskrit Grammar I have derived some suggestions as to arrangement, and some valuable hints from Prof. Whitney's article on the Study of Sanskrit in the American Journal of Philology (vol. v, No. 3). To Professor Max Muller, above all, are due my sincere thanks for the advice and help he has always given me in this as well as in all other work I have undertaken in Sanskrit.

A. A. M.

INVERGARRY, N. B., September, 1885.

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SANSKRIT GRAMMAR.

THE DEVANĀGARĪ LETTERS.

VOWELS.			CONSONANTS.	
Initial	Medial	Equivalent.	Equivalent.	Equivalent
अ	-	a	क	k
आ	।	â	ख	kh
इ	ि	i	ग	g
ई	ी	î	घ	gh
उ	ु	u	ङ	ñ
ऊ	ू	û	च	k (or ch)
ऋ	ॠ	ri (or ři)	छ	kh (or chh)
ॠ	ॡ	ri (or ři)	ज	g (or j)
लृ	ॢ	li (or ři)	झ	gh (or jh)
लृ	ॣ	li (or ři)	ञ	ñ (or ñ)
ए	ै	e	ट	t (or t)
ऐ	॥	ai	ठ	th (or th)
ओ	ो	o	ड	d (or d)
औ	ौ	au	ढ	dh (or dh)
			ण	n (or ñ)
			त	t
			थ	th
			द	d
			ध	dh
			न	n
			प	p
			फ	ph
			ब	b
			भ	bh
			म	m
			य	y
			र	r
			ल	l
			व	v
			श	s (or ś)
			ष	sh
			स	s
			ह	h
			म	m (or m̐)
			म	m̐ (or m̐)
			ह	h (or h)
			ख	(Gihvāmûliya), χ
			उ	(Upadhmanîya), φ

CHAPTER I.

THE ALPHABET.

1 (1). The Sanskrit, or sacred language, is the ancient *literary* language of the Hindûs. From the ancient *popular* dialects, called Prâkrit, are descended most of the dialects of modern India, Bengâlî, Hindi, Marâthî, Gujarâtî, and Hindûstânî.

2 (2). Sanskrit is written in Devanâgarî character from left to right. Bengâlî, Grantha, Têlugu, and other modern Indian characters are also commonly employed for writing Sanskrit in their respective provinces.

3 (5). The Devanâgarî alphabet consists of forty-eight letters, thirteen vowels and thirty-five consonants. These represent every sound of the Sanskrit language.

4 (13). The vowels are written differently according as they are initial or follow a consonant. They are:—

(a) Simple vowels: अ (-)¹ a, इ (f)² i, उ (u) u, ए (r)³ e, ल (l)⁴ li.

आ (r) â, ई (î) î, ऊ (u) û, औ (r) au.

(b) Diphthongs: ए (e) e, ऐ (ai) ai, ओ (o) o, औ (au) au.

Note 1. There is no sign for medial (or final) â, as this vowel is considered to be inherent in every consonant, e. g. क = ka.

Note 2. Medial (or final) î is written before the consonant after which it is pronounced, e. g. कि ki.

Note 3. If ए follows the consonant र r it retains its initial form, and the r is written over it; thus निरृतिः nirritiḥ (cp. 14).

5 (4). The following table contains a complete classification of all the letters of the Devanāgarī alphabet according to the organs with which they are pronounced (see 30).

	Hard, (tenuis)	Hard, and aspirated, (tenuis aspirate)	Soft, (medie)	Soft, and aspirated, (medie aspirate)	Nasals	Liquids	Sibilants	Vowels Short, Long	Diphthongs
Gutturals	क k	ख kh	ग g	घ gh	ङ ṅ	ह h ²	ख ³ (χ)	अ â आ â	ए e ऐ ai ओ o औ au
Palatals	च k	छ kh	ज g	झ gh ¹	ञ ṇ	य y	श s	इ i ई i	
Linguals	ट t	ठ th	ड ḍ	ढ dh	ण ṇ	र r	ष sh	वृ ri वृ ri	
Dentals	त t	थ th	द ḍ	ध dh	न n	ल l	स s	ल li लृ li	
Labials	प p	फ ph	ब b	भ bh	म m	व v	ः ³ (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, 'm, or 'ṁ, e.g. कं kam, or कै kaṁ.

Unmodified Sibilant or Visarga, : h.

Note—In the above table, the first, second, and seventh (sibilants) columns contain hard sounds; the remaining consonants and all vowels are soft.

6 (3). In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line, e.g. र, ढ, त ta.

7 (18-20). Consonants to be pronounced without any vowel after them are marked with Virāma (˙). Thus ak must be written अक्.

At the end of a sentence or of a half-verse, the sign | is used as a stop; at the end of a verse or longer sentence, the sign || is employed.

¹ The palatals, being derived from gutturals, are best transliterated by italicised gutturals.

² ह h is not properly a liquid, but a soft (sonant) breathing.

³ The signs for the guttural and labial sibilants have become obsolete, and are replaced by Visarga (:).

Avagraha (s) marks in our editions the elision of अ a at the beginning of a word, e. g. तेऽपि te=pi for ते अपि te api.

° marks an abbreviation: thus, गतम् gataṃ, °तेन (ga)tena.

8 (7). There were originally five distinct signs for the sibilants; but the signs for the guttural and labial sibilants having become obsolete, their place is supplied by Visarga, the sign of the unmodified sibilant.

9 (8). There are five distinct letters for the five nasals. When these nasals are followed by consonants of their own class, they are often, for the sake of more expeditious writing, replaced by the sign of Anusvāra. Thus we may write अंकिता amkitā for अङ्किता aṅkītā, अञ्जिता amjitā for अञ्जिता aṅjitā; कुण्डिता kuṇḍitā for कुण्डिता kuṇḍitā; नन्दिता nanditā for नन्दिता nanditā; कम्पिता kampitā for कम्पिता kampitā. The pronunciation remains unaffected by the change.

The same applies to final म् m, at the end of a sentence. Thus अहं may be written for अहम्, but it is really an m, and to be pronounced as such.

*10 (9). Besides the five regular nasals, there are three nasalized letters, यँ, लँ, वँ, or यं, लं, वं, य्ँ, ल्ँ, व्ँ, which are used to represent a final म् m, if followed by an initial य y, ल l, व v; e. g. तय्याति taṃ yāti for तं याति tam yāti; तल्लभते taṃ labhate for तं लभते tam labhate; तवल्लभति taṃ vahati for तं वहति tam vahati.

11 (10). The only consonants which have no corresponding nasals are र r, श s, ष sh, स s, ह h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by Anusvāra, the natural or unmodified nasal; e. g. तं रक्षति tam rakshati, तं हरति tam harati.

12 (11). In the body of a word the only letters which can be preceded by Anusvāra are श s, ष sh, स s, ह h. Before the semi-vowels य y, र r, ल l, व v, the म् m in the body of a word is never changed into Anusvāra; e. g. गम्यते gamyate, नमः namaḥ.

13 (16). If a consonant is followed immediately by one or more consonants, they are all written in a group. Thus atka is written अत्क; kârtsnya, कार्त्स्न्य. The general principle followed in the formation of these compound consonants, is to drop the perpendicular and horizontal lines except in the last letter.

14 (17). The most noticeable peculiarities in the formation of compound consonants are the following :—

The र r following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क् kra; ग् + र = ग्र gra; त् + र = त्र or त्र tra; द् + र = द्र dra; ष् + द् + र = श्र shra.

The र r preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क arka; वर् + ष् + म = वर्ष्म varshma. This sign for र r is placed to the right (while Anusvâra is placed to the left) of any other marks at the top of the same letter; e. g. अर्केदू arkendû.

क्ष ksha = क् + ष; क्त kta = क् + त् + व.

ग्न gña = ग् + न.

घ्न gha is sometimes written क्.

रु ru = र् + उ; रु रु = र् + ज.

श् s is frequently written ष्; e. g. सु su, सू sù, स sra, श sha.

List of Compound Consonants.

15 (20). क k-ka, क्ख k-kha, क्व k-ka, क्त k-ta, क्त्य k-t-ya, क्त k-t-ra, क्त्य k-t-r-ya, क्त k-t-va, क्त k-na, क्त्य k-n-ya, क्त k-ma, क्त k-ya, क्त or क्त k-ra, क्त्य or क्त्य k-r-ya, क्त k-la, क्त k-va, क्त्य k-v-ya, क्त k-sha, क्त k-sh-ma, क्त k-sh-ya, क्त k-sh-va;—ख kh-ya, ख् kh-ra;—ग g-ya, ग g-ra, ग् ग-r-ya;—घ gh-na, घ gh-n-ya, घ gh-ma, घ gh-ya, घ gh-ra;—ङ ñ-ka, ङ ñ-k-ta, ङ ñ-k-t-ya, ङ ñ-k-ya, ङ ñ-k-sha, ङ ñ-k-sh-va, ङ ñ-kha,

ङ्ग ñ-kh-ya, ङ्ग ñ-ga, ङ्ग ñ-g-ya, ङ्ग ñ-gha, ङ्ग ñ-gh-ya, ङ्ग ñ-gh-ra,
ङ्ग ñ-na, ङ्ग ñ-ma, ङ्ग ñ-ya.

च k-ka, छ k-kha, च k-kh-ra, च k-ña, च k-ma, च k-ya;—
छ kh-ya, छ kh-ra;—ज g-ga, ज g-gha, ज g-ña, ज g-ñ-ya,
ज g-ma, ज g-ya, ज g-ra, ज g-va;—ञ ñ-ka, ञ ñ-k-ma,
ञ ñ-k-ya, ञ ñ-kha, ञ ñ-ga, ञ ñ-ña, ञ ñ-ya.

ट t-ta, ठ थ t-ya;—थ th-ya, ठ th-ra;—ड d-ga, ढ d-g-ya,
ड d-gha, ढ d-gh-ra, ढ d-ma, ढ d-ya;—ढ dh-ya, ढ dh-ra;—
ण n-ta, ण n-ta, ण n-da, ण n-d-ya, ण n-d-ra, ण n-d-r-ya,
ण n-dha, ण n-na, ण n-ma, ण n-ya, ण n-va.

त t-ka, त t-k-ra, त t-ta, त t-t-ya, त t-t-ra, त t-t-va,
त t-tha, त t-na, त t-n-ya, त t-pa, त t-p-ra, त t-ma,
त t-m-ya, त t-ya, त or च t-ra, त t-r-ya, त t-va, त t-sa,
त t-s-na, त t-s-n-ya;—थ th-ya;—ड d-ga, ढ d-gha, ढ d-gh-ra,
ड d-da, ढ d-d-ya, ढ d-dha, ढ d-dh-ya, ड d-na, ड d-ba,
ड d-bha, ड d-bh-ya, ड d-ma, ड d-ya, ड d-ra, ड d-r-ya, ड d-va,
ड d-v-ya;—ध dh-na, ध dh-n-ya, ध dh-ma, ध dh-ya, ध dh-ra,
ध dh-r-ya, ध dh-va;—न n-ta, न n-t-ya, न n-t-ra, न n-da,
न n-d-ra, न n-dha, न n-dh-ra, न n-na, न n-pa, न n-p-ra,
न n-ma, न n-ya, न n-ra, न n-sa.

प p-ta, प p-t-ya, प p-na, प p-pa, प p-ma, प p-ya, प p-ra,
प p-la, प p-va, प p-sa, प p-s-va;—ब b-gha, ब b-ga, ब b-da,
ब b-dha, ब b-na, ब b-ba, ब b-bha, ब b-bh-ya, ब b-ya, ब b-ra,
ब b-va;—भ bh-na, भ bh-ya, भ bh-ra, भ bh-va;—म m-na,
म m-pa, म m-p-ra, म m-ba, म m-bha, म m-ma, म m-ya,
म m-ra, म m-la, म m-va.

य y-ya, य y-va;—ल l-ka, ल l-pa, ल l-ma, ल l-ya, ल l-la,
ल l-va;—व v-na, व v-ya, व v-ra, व v-va.

श s-ka, श s-k-ya, श s-na, श s-ya, श s-ra, श s-r-ya, श s-la,
श s-va, श s-v-ya, श s-sa;—ष sh-ta, ष sh-t-ya, ष sh-t-ra,
ष sh-t-r-ya, ष sh-t-va, ष sh-ta, ष sh-na, ष sh-n-ya, ष sh-pa,
ष sh-p-ra, ष sh-ma, ष sh-ya, ष sh-va;—स s-ka, स s-kha,

स्त s-ta, स्तय s-t-ya, स्तत्र s-t-ra, स्तव s-t-va, स्था s-tha, स्ना s-na,
 स्य s-n-ya, स्प s-pa, स्फ s-pha, समा s-ma, सम्य s-m-ya, स्या s-ya,
 स्र s-ra, सव s-va, ससा s-sa.

ह्ला h-na, ह्र h-na, ह्रमा h-ma, ह्ररा h-ra, ह्रला h-la, ह्रवा h-va.

16 (21) The numerical figures in Sanskrit are:—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were adopted by the Arabs, who introduced them into Europe.

Pronunciation.

17 (22). The following rules should be noted:—

1. The vowels should be pronounced like the vowels in Italian.
 The short अ a, however, has rather the sound of the so-called neutral vowel in English, as the u in but.
2. The aspiration of the consonants should be heard distinctly.
 Thus ख kh = kh in inkhorn; थ th like th in pothouse;
 फ ph like ph in topheavy; घ gh like gh in loghouse; ध dh
 like dh in madhouse; भ bh like bh in Hobhouse.
3. The guttural ऊ ū has the sound of ng in king.
4. The palatals च and ज (transliterated k and g because they are derived from the gutturals) have the sound of ch in church and of j in join.
5. The linguals are pronounced similarly to the so-called dentals d, t, n in English, the tongue being turned rather further back against the roof of the palate. The dentals in Sanskrit are produced by bringing the tip of the tongue against the very edge of the upper front teeth. The English t, d, n sound like the Sanskrit linguals rather than like the Sanskrit dentals.
6. The Visarga, which is a final h sound, is a hard breathing.

7. The dental स s sounds like s in sin; the lingual ष sh like sh in shun, the palatal श s like ss in session; the difference being that in pronouncing the lingual the tongue is turned further back than in the case of the palatal.
8. The real Anusvāra is sounded as a very slight nasal, like n in the French bon.

Accent.

18 (Appendix II). The Sanskrit accent, which is marked in works belonging to the Vedic period only, but not in classical Sanskrit, is a musical accent dependent on pitch and not on stress only. It does not depend on quantity, and is not, as in the classical languages, limited to particular syllables. In this grammar it is marked in the transliterated words, in order that the student may see clearly how strong syllables are dependent on the accent and are weakened by the loss of it.

The three principal accents are: the udātta, or acute, pronounced by raising the voice; the svarita, or circumflex, pronounced by a combined rise and fall of the voice; and the anudātta (i. e. without udātta), which may be marked in transliterated words by the *gravis*, and which belongs to all vowels having neither of the other two accents.

The anudātta immediately preceding an udātta or svarita vowel is called anudāttatara.

The anudātta immediately following an udātta is changed into what is called the dependent svarita.

In Sanskrit the svarita and the anudāttatara only are indicated, the former by ' , the latter by _ . Whenever we find a syllable marked by _ , we know that the next syllable, if left without any mark, is udātta, if marked by ' , is svarita; e. g. अग्निः agnīh, कन्या kanyā, अग्निना agnínâ (ag, anudāttatara; ní, udātta; nâ, dependent svarita).

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION
OF LETTERS.

19 (23). In Sanskrit every sentence is considered as one unbroken chain of syllables. The coalescence of final and initial letters is called Sandhi (putting together). The rules of Sandhi are based chiefly on the avoidance of hiatus and on assimilation.

The absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by punctuation.

Though both are based on the same phonetic principles, it is essential, in order to avoid confusion, to distinguish **external Sandhi**, which determines the changes of final and initial letters of *words*, from **internal Sandhi**, which applies to the final letters of *verbal roots* and *nominal bases* when followed by certain terminations or suffixes.

Note—The rules of external Sandhi apply, with few exceptions, to words forming compounds, and to the final letters of nominal bases before the Pada or middle terminations **भ्याम्** bhyām, **भिः** bhiḥ, **भ्यः** bhyah, **सु** su (see 85), or before secondary suffixes beginning with any consonant except य y.

External Sandhi.**Classification of Vowels.**

20 (30-33). Vowels are divided into:—

A. 1. Simple vowels: अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ri, ॠ ri; ऌ li.

2. Guṇa vowels: अ a; ए e; ओ o; अर ar; अल al.

3. Vṛddhi vowels: आ ā; ऐ ai; औ au; आर ār; आल āl.

Guṇa is the strengthening of the simple vowels by a preceding अ (अ a itself remains unchanged); Vṛiddhi is the further strengthening of Guṇa vowels by means of another अ a.

- B. 1. Vowels which are liable to be changed into semivowels: इ i, ई i; उ u, ऊ ū; कृ ri, कृ ri; also the diphthongs (the latter half of which is इ i or उ u): *liquid* vowels.
 2. Those which are not: अ a, आ â.

Combination of Final and Initial Vowels.

21 (33). If the same simple vowel (long or short) occurs at the end and beginning of words, the result is a long vowel; e.g. सा अपि ईक्षते sā api ikshate becomes सापि ईक्षते sâpikshate; किंतु उदेति kintu udeti becomes किंतूदेति kintûdeti; कर्तृ कृत्वा kartri rigva becomes कर्तृकृत्वा kartṛīgu.

22 (34, 35). अ a and आ â coalesce with a following simple liquid vowel to Guṇa; e.g. तव इंद्रः tava indrah = तवेन्द्रः tavendrah; सा उक्ता sā uktvâ = सोक्ता soktvâ; सा कृद्धिः sâ riddhih = सद्धिः sarddhih; with diphthongs to Vṛiddhi; e.g. तव एव tava eva = तवैव tavaiva; सा ओषधिः sâ oshadhih = सौषधिः saushadhih; सा औत्सुक्यवती sâ autsukyavati = सौत्सुक्यवती sautsukyavati.

23 (36). A simple liquid vowel followed by any *other* vowel or by a diphthong is changed into its semivowel; e.g. दधि अत्र da-dhi atra = दध्यत्र dadhyatra; कर्तृ उत kartri uta = कर्तुत kartruta; मधु इव madhu iva = मध्विव madhviva; नदी अर्थम् nadi artham = नद्यर्थम् nadyartham.

24 (37). The Guṇa vowels ए e and ओ o—

- (a) if followed by अ a, remain unchanged, the अ a being dropped:
 ते अपि te api = तेऽपि teऽpi; सो अपि so api = सोऽपि soऽpi.
 (b) if followed by any other vowel, are changed to 'अ a (through

अय् ay and अव् av, the semivowels being dropped): सखे इह sakhe iha = सख इह sakha iha; प्रभो एहि prabho ehi = प्रभ एहि prabha ehi.

25 (38) The Vridhhi vowel ऐ ai becomes आ â (through आय् ây), औ au becomes आव् âv (the semivowel not being dropped in this case) before *all* vowels and diphthongs: अत्रियै अर्थः sriyai arthah = अत्रिया अर्थः sriyâ arthah; but तौ इति tau iti = ताविति tâv iti.

Note—The hiatus occasioned by the dropping of य् y and व् v in the above three cases (24, 25) remains, no further coalescence taking place.

26 (39). **Exception**—If the vowels ई î, ऊ û, ए e are the terminations of the dual, whether of nouns, adjectives, pronouns, or verbs, they *remain unchanged* before vowels; also the ई î of अमी amî, nom. plural of the pronoun अदस् adas. अ a is not elided after this dual ए e. These vowels are called Pragrihya.

Ex कवी इमौ kavî imau, these two poets; साधू इमौ sâdhû imau, these two merchants; विद्ये इमे vidye ime, these two sciences; याचते अर्थम् yâkete artham, they two ask for money; अमू अर्भकौ amû arbhakau, these two children; अमी अश्वाः amî asvâh, these horses.

Irregular Vowel Sandhi.

27 (43, 44). 1. When a preposition ending in अ a or आ â is followed by a verb beginning with ए e or ओ o, the result of the coalescence of the vowels is ए e or ओ o, not ऐ ai or औ au.

Ex प्र + एजते = प्रेजते pra + egate = pregate; परा + ओहति = परोहति parâ + ohati = parohati.

Exception—The two verbs एध् edh, to grow, and ई i, to go, if raised by Guṇa to ए e, are regular.

उप + एधते = उपैधते upa + edhate = upaidhate; अव + एति = अवैति ava + eti = avaiti.

2. When a preposition ending in अ a or आ â is followed by a

verb beginning with **रि**, the two vowels coalesce into **आर** *ār* instead of **अर** *ar*.

Ex. **अप + कृच्छति = अपाच्छति** *apa + rikkhati = apākkhati*; **परा + कृषति = परार्षति** *parā + rishati = parārshati*.

Note (47-50)—Interjectional particles consisting of or ending in vowels are not liable to Sandhi; e.g. **इ इंद्र** *i indra*, Oh Indra; **आ एवम्** *â evam*, is it so indeed? **हे इंद्र** *he indra*, Oh Indra; **अहो** *aho* **अपेहि** *apehi*, halloo, go away.

Combination of Final and Initial Consonants.

28 (54). The rules concerning the changes of final consonants will be considerably simplified by remembering that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, **ट्** *t*, **त्** *t*, **प्** *p*, } **ल्** *l*, : (Visarga), ' (Anusvāra).
इ *i*, **ए** *e*, **न** *n*, **म्** *m*, }

Because 1. final aspirates must be replaced by their corresponding unaspirated letters;

2. final soft letters must be replaced by their corresponding hard letters;

3. palatals must be replaced by gutturals (**क्** *kh* is *always*, and **ज्** *g* sometimes, replaced by **ट्** *t*);

4. of the semivowels only **ल्** *l* can be final; final **र** *r* is replaced by Visarga;

5. final **ह** *h* is replaced by **ट्** *t* (sometimes by **त्** *t* or **क्** *k*);

6. of the sibilants, **श्** *sh* and **श्** *s* are replaced by **ट्** *t* (sometimes by **क्** *k*), **स्** *s* by Visarga, which is the only sibilant tolerated at the end of a word.

Besides these ten, Anusvāra is the only other letter which can stand at the end of a word.

29 (55). No word in Sanskrit ever ends in more than one consonant, except when **र** *r* precedes a final **क्** *k*, **ट्** *t*, **त्** *t*, **प्** *p*, which

is radical or substituted for a radical. In the case of all other combinations the final letter or letters must be dropped till only one remains, which is allowable as a final. Thus अविभ्र + त् = अविभ्रः abibhar + t = abibhaḥ, 3 p. sg. impf. of भृ bhri, to carry; सुवल् + स = सुवल सुvalg + s = suval, nom. sing., well jumping.

But ऊर्क ऊrk, strength, nom. sing. of ऊर्ग ūrg: अवर्िवर्त् avari-vart, 3 p. sg. impf. intens. of वृत् vrit or वृध् vridh; अमार्त् amârt from मृज् mrig.

The nom. sing. of चिकीर्ष् kikirsh (from the desiderative of कृ kri, to do) is चिकीः kikiḥ, the final ष sh, which would otherwise become ट् t, being dropped because it is a derivative suffix.

Classification of Consonants.

30 (56). Place or organ of consonants :—

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters.
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes, the breath partially passes through the nose, while the real Anusvâra is formed in the nose only.
4. The Visarga is said by native grammarians to be pronounced in the chest; it is now pronounced by the natives like an h followed by a very short vowel, e. g. कः kaḥ sounds like kah̄. The three sibilants श् s, ष sh, स् s are produced by an incipient contact of the tongue with the palate, the roof, and the teeth respectively.
5. ह h is guttural; the semivowels य y, र r, ल l, व v are palatal,

lingual, dental¹, and labial. य y, ल l, व v can be nasalized, and are then written यँ, लँ, वँ, or यं, लं, वं, य़, ल़, व़. र r can not be nasalized.

31 (57). **Quality of consonants.**

Consonants are :—

1. Either **hard** (surd): the first, second, and seventh (sibilants) columns in the table in § 5.

Or **soft** (sonant): all the remaining consonants, the semi-vowels (columns 3, 4, 5, 6), and Anusvâra (besides all the vowels and diphthongs).

- 2 Either **aspirated**: columns 2, 4, 7, ह h, and Anusvâra.

Or **unaspirated**: all the rest.

It will appear from the above that the change of च k to क k is a change of place, and that of च k to ज g is a change of quality; while in the transition of च k to ग g, or of त t to न n, there is a change both of place and of quality.

32 (60). The changes which take place by the combination of the eleven final consonants with initial vowels or consonants may therefore conveniently be treated under two heads.

Final letters are changed :

- I. With regard to their places or organs.
- II. With regard to their quality

I. Changes of Place.

33 (61). The only final consonants which are liable to change of place are the **Dentals**, **Anusvâra**, and **Visarga**.

- a. The dentals become palatal and lingual before palatals and linguals.
- b. Anusvâra and Visarga adapt themselves as much as possible to the organ of the letter by which they are followed.

¹ ल l, however, is practically treated as a lingual, being derived from र r.

All other changes of final consonants are merely changes of quality; these in the case of dentals, Anusvâra, and Visarga being superadded to the changes of place.

The Dentals: त् t and न् n.

34 (62). Final त् t before palatals (च् k, ख् kh, ज् g, झ् gh, ञ् ñ, श् s) is changed to a palatal.

Ex. तत् + च = तच्च tat + ka = takka, and this; तत् + छिनत्ति = तच्छिनत्ति tat + khinatti = takkхинatti, he cuts this; तत् + शृणोति = तच्छृणोति¹ tat + srinoti = taksrinoti, he hears this; तत् + जायते = तज्जायते tat + gâyate = taggâyate, this is born.

In the last example the final त् t is changed to च् k and then to ज् g (38): the same change would take place before an initial झ् gh; and before an initial ञ् ñ, त् t might become either ज् g or ञ् ñ.

35 (63). Final न् n before ज् g, झ् gh, ञ् ñ, and श् s is changed to palatal ञ् ñ.

Ex. तान् + जयति = तान्जयति tान् + gayati = tान्ñgayati, he conquers them.

Note—Rules on the change of final न् n before च् k, ख् kh, and श् s will be given in 43 and 45.

36 (64). Final त् t before द् t, द् th, ड् d, ढ् dh, ण् n (not ष् sh) is changed to a lingual.

Ex. एतत् + ठक्कुरः = एतदृक्कुरः etat + thakkurah = etatthakkurah, the idol of him; तत् + डयते = तदुडयते tat + dayate = taddayate: here the final त् t is changed to द् t and then to ड् d (38): the same change would take place before an initial ढ् dh; before an initial ण् n, त् t might become either ड् d or ण् n (39).

37 (65). Final न् n before ड् d, ढ् dh, ण् n (not ष् sh) is changed to ण् n.

¹ श् s in this case is generally changed to ख् kh: तच्छृणोति takkhrinoti.

Ex. महान् + डामरः = महाडामरः mahân + dâmarah = mahândâmarah, a great uproar.

Note 1—Rules on the changes of न् n before ट् t and ठ् th (not ष् sh) will be given in 43.

Note 2—The changes of place with regard to final Anusvâra (m) and Visarga (h) will be explained, together with the changes of quality to which these letters are liable, in 47-52.

II. Changes of Quality.

38 (66). Final consonants must be soft before soft initials and hard before hard initials.

Note—As the nasals have no corresponding hard letters, they remain unchanged in quality before hard letters, unless the contact can be avoided by inserting sibilants, or, if the following letters are sibilants, by inserting k, k, t, or t (44, 45).

Accordingly final क् k, ट् t, त् t, प् p before sonants become ग् g, ड् d, ढ् d, ब् b respectively.

Note—त् t before sonant palatals and linguals will of course become ज् g and ड् d respectively by 34 and 36.

Examples :—

क् k : सम्यक् + उक्तम् = सम्यगुक्तम् samyak + uktam = samyaguktam, well said ; दिक् + गजः = दिग्गजः dik + gajah = diggagah, an elephant supporting the globe.

ट् t : परिव्राट् + अयम् = परिव्राडयम् parivrât + ayam = parivrâdayam, he is a mendicant ; परिव्राट् + मित्रम् = परिव्राड्मित्रम् parivrât + mitram = parivrâdmitram.

त् t : सरित् + अत्र = सरिदत्र sarit + atra = saridatra, the river there ; महत् + धनुः = महद्धनुः mahat + dhanuḥ = mahaddhanuḥ, a large bow.

प् p : ककुप् + अत्र = ककुबत्र kakup + atra = kakubatra, a region there (inflectional base ककुब् kakubh) ; अप् + जयः = अब्जयः ap + gayah = abgayah, obtaining water.

But सरित् + जलम् = सरिज्जलम् sarit + galam = sariggalam (34),
water of the river; एतत् + डामरः = एतद्डामरः etat + dâmarah
= etaddâmarah, the uproar of them.

39 (67). क् k, ट् t, त् t, प् p, when followed by initial nasals,
chiefly न् n and म् m, may, after becoming ग् g, ड् d, द् d, and ब् b,
be further assimilated to the nasal, and be written इ ण् n, ए न् n,
न न् n, म् m.

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः dik + nâgah = dignâgah
or diñnâgah, a world elephant; जगत् + नाथः = जगद्नाथः or
जगन्नाथः gagat + nâthah = gagadnâthah or gagannâthah, lord of
the world; अप् + नदी = अब्दी or अन्नदी ap + nadî = abnadî or
amnadî, water-river; प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः prāk +
mukhaḥ = prâgmukhaḥ or prânmukhaḥ, facing the east.

40 (70). Final त् t before ल् l becomes ल् l (not द् d).

Ex. तत् + लब्धम् = तल्लब्धम् tat + labdham = tallabdham, this is
taken.

41 (71). Final न् n before ल् l also becomes ल् l; but this ल् l,
being pronounced through the nose, is written with Anusvâra,
which in this case is usually written as a half-moon.

Ex. महान् + लाभः = महाल्लाभः mahân + lâbhaḥ = mahâllâbhaḥ,
large gain.

42 (72). Final इ ण् n, ए न् n, and न् n, preceded by a **short** vowel
and followed by any vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नश्वः dhâvan + asvaḥ = dhâvannasvaḥ,
a running horse; प्रत्यङ् + आस्ते = प्रत्यङ्गुस्ते pratyāṅ + âste = pra-
tyāṅnâste, he sits turned towards the west; सुगण् + आस्ते =
सुगणस्ते sugan + âste = sugannâste, he sits counting well.

But कवीन् + आह्वयस्व kavīn + âhvayasva (call the poets) re-
mains unchanged.

43 (73). Final न् n before initial क् k, ख् kh, and प् p, फ् ph,
remains unchanged.

Final न् n before च् k, छ् kh, requires the intercession of श् s¹.

Final न् n before ट् t, ठ् th, requires the intercession of ष् sh¹.

Final न् n before त् t, थ् th, requires the intercession of स् s¹.

Before these inserted sibilants the original न् n is changed to Anusvāra.

Ex. हसन् + चकार = हसञ्चकार hasan + kakāra = hasanskakāra, he did it laughing; चलन् + टिट्ठिभः = चलञ्ठिट्ठिभः kalan + tittibhah = kalamshṭittibhah, a moving tittibha-bird; पतन् + तरुः = पतञ्तरुः patan + taruḥ = patamstaruḥ, a falling tree.

44 (74). Final इ ñ and ए n may remain unchanged before the sibilants श् s, ष् sh, स् s; but क् k may optionally be inserted after the इ ñ, and ट् t after the ए n.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) prāṅ + sete = prāṅsete or prāṅksete (or prāṅkshete); सुगण् + सरति = सुगणसरति or सुगणसरति sugaṇ + sarati = sugaṇsarati or sugaṇsarati.

45 (75). Final न् n before ष् sh remains unchanged; before स् s it may remain unchanged or त् t is inserted; before श् s it must be changed to the palatal nasal (35) ञ् ñ; ञ् ñs may further be changed to ञ् ञ्ks, ञ् ञ्kkh, or ञ् ञ्kh.

Ex. तान् + षट् = तान्षट् tān + śaṭ = tānśaṭ, those six; तान् + सहते = तान्सहते or तान्सहते tān + saḥate = tānsaḥate or tāntsaḥate, he bears them; तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् tān + śārdūlān = tānsārdūlān or tāṅksārdūlān or tāṅkkhārdūlān or tāṅkhārdūlān, those tigers.

46 (76). A final ट् t before स् s must remain unchanged, but त् t may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्सरितः śaṭ + saritaḥ = śaṭsaritaḥ or śaṭtsaritaḥ, six rivers.

¹ This intercession is owing to the analogy of acc. pl. masc. of vowel stems and of nom. sing. of n-stems, which originally ended in ns.

Final म् m and Anusvâra.

47 (77). 1. Final म् m followed by an initial vowel remains unchanged.

Ex. किम् + अत्र = किमत्र kim + atra = kimatra, what is there?

2. Final म् m before consonants *may*, without exception, be changed to Anusvâra.

a. Before र r, श् s, ष sh, स् s, and ह h, final म् m *must* be changed to Anusvâra, as these five consonants have no corresponding nasal class-letter.

b. Before all the five letters in each of the five classes final म् m *may* be changed to the corresponding nasal of the class to which the letter belongs.

c. Before य y, ल l, व v, final म् m may become यँ y̐, लँ l̐, वँ v̐ (cp. 30. 5).

Examples.—1. Before र r, श् s, ष sh, स् s, ह h:—

करुणम् + रोदिति = करुणं रोदिति karuṇam + roditi = karuṇam roditi, he cries piteously; शय्यायाम् + शेते = शय्यायां शेते sayyâyâm + sete = sayyâyâm sete, he lies on the couch; मोक्षम् + सेवेत = मोक्षं सेवेत mokṣam + seveta = mokṣam seveta, let a man cultivate religious freedom; मधुरम् + हसति = मधुरं हसति madhuraṁ + hasati = madhuraṁ hasati, he laughs sweetly.

2. Before letters of the five classes:—

किम् + करोषि = किं करोषि (or किङ्करोषि) kim + karoshi = kim karoshi (or kiṁ karoshi), what doest thou? शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) satrum + gahi = satrum gahi (or satruṁ gahi), kill the enemy; गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) gurum + namati = gurum namati (or gurun namati), he salutes the teacher; किम् + फलम् = किं फलम् (or किम्फलम्) kim + phalam = kim phalam (or kim phalam), what is the use? शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रन्मीमांसते) sāstram + mīmāṁsate = sāstram mīmāṁsate (or sāstram mīmāṁsate), he studies the book.

3.* Before य, ल, वः—

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याति) satvaram + yāti = satvaram yāti (or satvaray yāti), he walks quickly; विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) vidyām + labhate = vidyām labhate (or vidyāḥ labhate), he acquires wisdom; तम् + वेद = तं वेद (or तव्वेद) tam + veda = tam veda (or taṁ veda), I know him.

48 (78). म् m at the end of a word in *pausā*, i. e. at the end of a sentence, remains unchanged. It is, however, allowable to write it with the simple dot, for the sake of brevity. Ex एवं *evam*, thus, instead of एवम् *evam*.

*Visarga for final स s and र r.

49 (82). Visarga is the only sibilant which can be final in *pausā*. It (as well as the other sibilants) is hard, the corresponding soft letter being र r.

If Visarga is followed by—

1. a hard palatal, lingual, or dental, च k, छ kh, ट t, ठ th, न् t, ण् th, it is changed to the sibilant of the class to which the following letter belongs (श् s, ष sh, स् s);
2. a hard guttural or labial, क k, ख kh, प p, फ ph, it remains unchanged;
3. a sibilant, it remains or it may be assimilated.

Examples :—

1. पूर्णः + चंद्रः = पूर्णश्चंद्रः pūrṇaḥ + kandraḥ = pūrṇas kandraḥ, the full moon; नद्याः + तीरम् = नद्यास्तीरम् nadyāḥ + tīram = nadyās tīram, the border of the river.

2. ततः + कामः = ततः कामः tataḥ + kāmāḥ = tataḥ kāmāḥ, hence love; नद्याः + पारम् = नद्याः पारम् nadyāḥ + pāram = nadyāḥ pāram, the opposite shore of the river.

3. सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः suptāḥ + sisuḥ = sūptas sisuḥ or sūptāḥ sisuḥ, the child sleeps; प्रथमः + सर्गः =

प्रथमस्सर्गः or प्रथमः सर्गः prathamah + sargah = prathamah sârgah or prathamah sargah, the first section.

50 (84). Visarga (except when preceded by अ a or आ â) if followed by a soft letter (consonant or vowel) is changed to र r, this letter being the soft form of Visarga.

Ex. कविः + अयम् = कविरयम् kavîh + ayam = kavirayam, this poet; गौः + गच्छति = गौर्गच्छति gauh + gakkhati = gaur gakkhati, the ox walks; वायुः + वाति = वायुवाति vâyuh + vâti = vâyur vâti, the wind blows.

51 (84). 1. The final syllable आः âh drops its Visarga before every vowel or soft consonant.

2. The final syllable अः ah—

(a) drops its Visarga before every vowel except अ a;

(b) before every soft consonant and before अ a, it is changed to ओ o, after which अ a is elided.

Examples:—1. अश्वाः + अमी = अश्वा अमी asvâh + amî = asvâ amî, these horses; आगताः + कृषयः = आगता कृषयः âgatâh + rîshayaḥ = âgatâ rîshayaḥ, the poets have arrived; हताः + गजाः = हता गजाः hatâh + gagâh = batâ gagâh, the elephants are killed; माः + भिः = माभिः mâh + bhiḥ = mâbbhiḥ, instr. pl. of मास् mâs, moon.

2. a. कुतः + आगतः = कुत आगतः kutaḥ + âgataḥ = kuta âgataḥ, whence come? कः + एषः = क एषः kaḥ + eshaḥ = ka eshaḥ, who is he? कः + कृषिः = क कृषिः kaḥ + rîshiḥ = ka rîshiḥ, who is the poet?

b. निर्वीणः + दीपः = निर्वीणो दीपः nirvânah + dîpah = nirvâno dîpah, the lamp is blown out; नः + भिः = नोभिः nah + bhiḥ = nobhiḥ, instr. pl., with the noses; नरः + अयम् = नरोऽयम् narah + ayam = naro-ayam, this man.

52 (85). The final syllables अः ah and आः âh, in the few instances¹ in which the Visarga represents an etymological र r, are

¹ पुनर् punar, again; प्रातर् prâtar, early; अन्तर antar, within;

not subject to the exceptions of §1. In other words, अः aḥ and आः āḥ (= original अर् ar and आर् ār) become अर् ar and आर् ār according to the general rule (50) that Visarga before soft letters becomes र् r.

Ex. पुनः + अपि = पुनरपि punaḥ + api = punarapi, even again ;
भ्रातः + देहि = भ्रातर्देहि bhrātaḥ + dehi = bhrātār dehi, brother.
give ! द्वाः + एषा = द्वारेषा dvāḥ + eṣā = dvāreṣā, this door.

53 (86) र् r followed by र् r is always dropped (whether it be etymologically स् s or र् r), and a preceding short vowel is lengthened

Ex. विधुः + राजते = विधूराजते vidhuḥ + rāgate = vidhūrāgate, the moon shines ; पुनः + रोगी = पुनारोगी punaḥ + rogī = punārōgī, ill again.

54 (87). The two pronouns सः saḥ and एषः eṣaḥ, this, retain Visarga at the end of a sentence only, but become सो so and एषो eṣho before अ a (§1, 2. b).

Ex. सः + ददाति = स ददाति saḥ + dadāti = sa dadāti, he gives ;
सः + इंद्रः = स इंद्रः saḥ + indraḥ = sa indraḥ, this Indra.

But सः + अभवत् = सोऽभवत् saḥ + abhavat = soऽbhavat, he was ; मृतः सः mrītaḥ saḥ, he is dead.

55 (88). भोः bhoḥ, an irregular vocative of भवत् bhavat, thou, drops its Visarga before all vowels and soft consonants.

Ex. भोः + ईशान = भो ईशान bhoḥ + īśāna = bho īśāna, Oh lord !
भोः + देवाः = भो देवाः bhoḥ + devāḥ = bho devāḥ, Oh gods !

But भोः + छेत्तः = भोश्छेत्तः bhoḥ + khettaḥ = bhoś khettaḥ, Oh cutter !

The same applies to the interjections भगोः bhagoḥ and अघोः

स्वर् svar, heaven ; अहर् ahar, day ; voc. sg. of nouns in च्च ri, e.g. पितरं pitar, father ; and some verbal forms from verbs in च्च ri, as अजागर agāgar, 2. 3. sg. impf. of जागृ gāgrī, to awake.

aghoḥ, really irregular vocatives of भगवत् bhagavat, God, and अघवत् aghavat, sinner

56 (90). Nouns ending in radical र r, retain the र r before the सु su of the loc plur., and in compounds even before nouns beginning with hard letters

Ex. वारु + सु = वारुषु vār + su = vārshu, in the waters; गिर + पतिः = गीर्षतिः gir + patiḥ = gīrpatiḥ, lord of speech.

In compounds, however, like गीर्षतिः gīrpatiḥ, the optional use of Visarga is sanctioned: गीःपतिः gīḥpatiḥ.

57 (91). ख् kh at the beginning of a word, after a final short vowel, and after the particles आ â and मा mâ, is changed to क् kh.

Ex. तव + छाया = तव क्छाया tava + khâyâ = tava kkhâyâ, thy shade; मा + छिदत् = मा क्छिदत् mâ + kḥidat = mâ kkhidat, let him not cut; आ + छादयति = आक्छादयति â + khâdayati = âkkhâdayati, he covers.

After any other long vowel, this change is optional.

बदरीच्छाया or बदरीक्छाया badarīkhâyâ or badarīkkhâyâ, shade of Badaris.

In the body of a word the change of ख् kh into क् kh is necessary after both long and short vowels.

Ex. इच्छति ikkhati, he wishes; म्लेच्छः mlekkhaḥ, a barbarian.

58 (92). Initial श् s, not followed by a hard consonant, may be changed into ख् kh, if the final letter of the preceding word is a hard consonant or न् ñ (for न n).

Ex. वाक् + शतम् = वाक्शतम् or वाक्कतम् vāk + satam = vāk satam or vāk khatam, a hundred speeches; तत् + श्लोकेन = तत्क्लोकेन tat + slokena = takklokēna, by that verse; धावन् + शशः = धावन्शशः or धावन्कशः dhāvan + sasaḥ = dhāvañ sasaḥ or dhāvañ khasaḥ, a running hare; अप् + शब्दः = अप्शब्दः or अप्कब्दः ap + sabdaḥ = apsabdaḥ or apkhabdaḥ, the sound of water.

59 Initial ह h, after softening a preceding क k, ट t, त t, प p, is changed to the soft aspirate of the preceding letter.

Ex. वाक् + हि = वाग्धि vāk + hi = vāgghī, for speech; तत् + हि = तद्धि tat + hi = tad dhī, for this

60 (92). If घ gh, द dh, ध dh, भ bh. or ह h stand at the end of a syllable beginning with ग् g, ड d, ढ d, or ब b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation¹.

Ex. दुह duh, a milker, becomes धुक dhuk; विश्वगुध visvaguḥ, all attracting, becomes विश्वघुत् visvaghut; बुध budh, wise, becomes भुत् bhut.

Internal Sandhi.

61. The rules of internal Sandhi apply to the final letters of nominal and verbal bases before all terminations of declension (except those beginning with consonants of the middle base) and conjugation, before primary suffixes, and before secondary suffixes beginning with a vowel or य y. They are best acquired by learning paradigms of nouns and verbs first. Many of these rules agree with those of external Sandhi; the most important of those which differ from external Sandhi are here added.

Final Vowels.

62 (110). In many cases before vowels इ i and ई ī are changed to इय iy; उ u and ऊ ū to उव uv; ऋ ri to रिर ri; ॠ ṛi to इर ir, and after labials to उर ur.

Ex. भी + इ = भिय bhī + i = bhiyi; भू + इ = भुवि bhū + i = bhuvi; युयु + उ = युयुवुः yuyu + uḥ = yuyuvuḥ; मृ + अने = म्रियते

¹ Roots ending in a soft aspirate and beginning with ग् g, द d, ब b may be supposed to have had an initial aspirate also; see Grassmann in Kuhn's Zeitschrift, vol. xii, p. 111 sqq.

$mri + ate = mriyate$; $गृ + अति = गिरति$ $gri + ati = girati$; $पपृ + इ = पपुरि$ $papri + i = papuri$.

63 (111). Final $च्रृ$ $rī$ before consonant terminations is changed to $इर$ ir ; after labials to $ऊर$ $ūr$.

Ex. $गृ$ $grī$, to shout; passive $गीर्यते$ $gīryate$; part. $गीर्यः$ $gīrnah$.
 $पृ$ $prī$, to fill; pass. $पूर्यते$ $pūryate$; part. $पूर्यः$ $pūrnah$.

64 (112). $ए$ e , $ऐ$ ai , $ओ$ o , $औ$ au are changed before suffixes beginning with vowels or $य$ y to $अय$ ay , $आय$ $āy$, $अव$ av , $आव$ $āv$.

Ex. $ने + अन = नयन$ $ne + ana = nayana$; $जे + य = जय$ $ge + ya = gayya$; $रै + ए = राये$ $rai + e = rāye$; $गो + ए = गवे$ $go + e = gāve$; $गो + य = गव्य$ $go + ya = gavya$; $नौ + अ = नावः$ $nau + a = nāvah$.

65 (143, 144). $इ$ i and $उ$ u preceding radical $र$ r or $व$ v are generally lengthened when a consonant follows.

Ex. $दिव् + यति = दीव्यति$ $div + yati = dīvyati$; $गिर + भि = गीर्भिः$ $gir + bhi = gīrbhiḥ$; $धुर + भि = धूर्भिः$ $dhur + bhi = dhūr-bhiḥ$; $गिर + स = गीः$ $gir + s = gīḥ$.

Final Consonants.

66 (114). Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (29). The final consonants of the base are then treated like other final consonants:— $वाच् + स = वाक्$ $vāk + s = vāk$, speech: nom. sg.; $प्राञ्च् + स = प्राङ्$ $prāñk + s = prāñ$, eastern: nom. sg. masc. Here $प्राङ्$ $prāñk$, which remains after the dropping of $स्$ s , is, according to the same rule, reduced again to $प्राङ्$ $prāñ$, the final nasal remaining guttural, because it would have been guttural if the final $क्$ k had remained. $सुवल्च् + स = सुवल$ $suvalg + s = suval$, well jumping. Here, after the dropping of $स्$ s , there would remain $सुवल्क्$ $suvalk$; but as no word can end in two

consonants, this is reduced to सुवल् suval. Before the middle terminations सुवल् suvalg assumes its middle form सुवल् suval: hence instr. plur सुवल्भिः suvalbhīḥ. अहन् + स = अहन् ahan + s = ahan, thou killedst: 2. p. sg. impf.; अद्वेष्ट् + त् = अद्वेष्ट् advesh + t = advet, he hated: 3. p. sg. impf., अदोह् + त् = अधोक् adoh + t = adhok, he milked: 3. p. sg. impf.

67 (115). Final consonants of verbal and nominal bases generally remain unchanged before terminations beginning with vowels, nasals, and semivowels. Before terminations beginning with other letters, they follow the rules of external Sandhi, e. g. from वच् vak, to speak, वच्मि vakmi, वाच्य vākya, वचानि vakāni; but वक्ति vakti

68 (116). Aspirates followed by terminations beginning with any letter (except vowels, semivowels, and nasals) lose their aspiration

Ex. माम् + ति = मामन्नि māmathi + ti = māmatti, 3. p. sg. pres. act. of the intensive मामथ् māmathi, he shakes much; रुन्ध् + ध्वे = रुन्ध्वे rundh + dhve = runddhve, 2. pl. pres. middle of रुध् rudh, you impede; लभ् + स्ये = लप्स्ये labh + sye = lapsye, I shall take. But युध् + इ = युधि yudh + i = yudhi, loc. sing., in battle. लोभ् + यः = लोभ्यः lobh + yah = lobhyaḥ, to be desired; क्षुब् + नाति = क्षुब्धति kshubh + nāti = kshubhnāti¹, he agitates.

Note—Two aspirates can never meet in Sanskrit.

69 (117). The initial त् t and थ् th of suffixes are softened after soft aspirates, and take the whole aspiration on themselves (i. e. the final aspiration, when lost before त् t, थ् th, cannot be thrown back).

Ex. लभ् + तः = लब्धः labh + taḥ = labdhaḥ, taken; रुन्ध् + थः = रुन्ध्वः rundh + thaḥ = runddhaḥ, you two obstruct; अबाँध् + तम् = अबाँद्धम् abāndh + tam = abānddham, 2. p. dual aor. 1. act., you two bound.

¹ Contrary to 75, न् n does not in this case become ण् n after थ् sh, by Pāṇini VIII. iv. 39.

Note (118)—If घ gh , द dh , ध dh , भ bh , ह h , at the end of a syllable, lose their aspiration before ध्व dhv (not धि dhi), भ bh , स् s , they throw their aspiration back on ग g , इ d , द d , व् b at the beginning of the syllable (not on other letters). Cp. 60.

Ex. $\text{बुध् + स् = भुत् budh + s = bhut}$, knowing; भुद्धिः bhuddhiḥ , instr. plur.; भुत्सु bhutsu , loc. plur.; $\text{अभुद्धम् abhuddham}$, 2. p. pl. aor. mid.

But दुग्धि dugdhi from दुह् duh , to milk, 2. sg. impv.

70 (122). Dentals after linguals become lingual.

Ex. $\text{इष् + त = इष्ट ish + ta = ishṭa}$; $\text{द्विष् + धि = द्विद्धि dvish + dhi = dviddhi}$; $\text{षट् + नाम् = षणाम् śhaṭ + nām = śhaṇām}$.

71. न् n after क् k and ज् g becomes ञ ñ ; but remains unchanged after श s .

Ex. $\text{यज्ञ् + न = यज्ञ yag + na = yagñā}$; but प्रश्नः prasnaḥ .

72 (133). न् n at the end of a nominal or verbal base, before sibilants (not before सु su of loc. pl.), is changed to Anusvâra.

Ex. $\text{जिघांसति gighâmsati}$, he wishes to kill, from हन् han .

But $\text{सुहिन् + सु = सुहिन्सु suhin + su = suhinsu}$.

73 (134). न् n remains unchanged before semivowels.

Ex. हन्त्यते hanyate , he is killed, from हन् ; तन्वन् tanvan from तन् tan , stretching.

74 (135, 136). म् m remains unchanged before य y , र r , ल l ; but in the nom. sg., before middle terminations, or personal terminations beginning with म् m or व् v , it is changed to न् n .

Ex. काम्यः kâmyaḥ from कम् kam ; ताम्रम् tâmrām from तम् tam , अम्लः amlaḥ from अम् am .

But प्रशान् prasān , nom. sg., $\text{प्रशान्भिः prasānbhiḥ}$, instr. plur., $\text{प्रशान्सु prasānsu}$, loc. pl., from प्रशाम् prasām ; अगन्म aganma , we went, and अगन्व aganva , we two went, from गम् gam + म ma and गम् gam + व va .

75 (96). The dental न् n , followed by a vowel or न् n , म् m , य y ,

व् *v*, is changed into the lingual ए *n*, if it is preceded by the linguals ऋ *ri*, ॠ *ri*, र *r*, or ष *sh*, even though a vowel, a guttural, a labial, य *y*, व् *v*, ह् *h*, or Anusvāra intervene.

Ex. नृ + नाम् = नृणाम् *nri + nām = nrinām*, of men; कर्णः *karnah*, ear; दूषणम् *dūṣhanam*, abuse (a vowel intervenes); वृंहणम् *vrinhanam*, nourishing (Anusvāra, ह् *h*, and a vowel intervene); अर्केण *arkeṇa*, by the sun (guttural and vowel); क्षिप्युः *kshipnyuḥ*, throwing (vowel and labial); प्रेम्णा *premnā*, by love (diphthong and labial); ब्रह्मण्यः *brahmanyah*, kind to Brahmins (vowel, ह् *h*, labial, vowel, न् *n* followed by य *y*); निषणः *niṣaṇṇah*, rested (न् *n* followed by न् *n*, which is itself assimilated to ए *n*); प्रायेण *prāyena*, generally (vowel, य *y*, vowel); अक्षखत् *akṣhanvat*, having eyes (व् *v* follows).

But अर्चनम् *arṇanam*, worship (palatal intervenes); अर्णवेन *arṇa-vena*, by the ocean (lingual intervenes); दर्शनम् *darsanam*, a system of philosophy (श् *s* is palatal); अर्धेन *ardhena*, by half (ध् *dh* is dental); कुर्वन्ति *kurvanti*, they do (न् *n* is followed by त् *t*); रामान् *rāmān*, acc. pl., the Rāmas (न् *n* is final).

Note—The number of intervening letters, it will be seen from the above examples, is not limited. In the word रामायण *Rāmāyana*, for example, five letters (three vowels, a labial, and a semi-vowel) intervene between the र *r* and the ए *n*.

Table showing the Changes of न् *n* into ए *n*.

ऋ <i>ri</i> , ॠ <i>ri</i> , र <i>r</i> , ष <i>sh</i> ,	in spite of intervening Vowels, Gutturals (including ह् <i>h</i> and Anusvāra), Labials (including व् <i>v</i>), and य <i>y</i> ,	change न् <i>n</i> into ए <i>n</i>	if there follow Vowels, or न् <i>n</i> , म् <i>m</i> , य <i>y</i> , व् <i>v</i> .
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76 (100). A dental स् s¹ followed by a vowel, or by त् t, थ् th, न् n, म् m, य् y, व् v, is changed into the lingual ष् sh, if it is immediately preceded by क् k, र् r, ल् l, or by any vowel except अ a or आ â, either immediately or with Anusvâra, Visarga, or ष् sh intervening.

Ex. सर्पिः sarpih, clarified butter (स् s being final does not change to ष् sh); सर्पिषा sarpiṣhâ, inst. sg.; सर्पिषि सर्पimshi (Anusvâra intervenes); सर्पिःपु sarpihshu (Visarga intervenes) or सर्पिषु sarpiṣhshu (ष् sh intervenes); वाक्शु vâkshu, loc. plur. of वाक् vâk, speech; गोर्षु girshu, loc. plur. of गिर् gir, speech; कमल् + सु = कमल्शु kamal + su = kamalshu; ध्रोक्ष्यति dhrokshyati, fut. of दुह् druḥ, to hate (here ह् h is changed, by 69, note, to क् k, the aspiration being thrown on the initial द् d).

Table showing the Changes of स् s into ष् sh.

Any Vowels except अ, आ â, (in spite of inserted Anusvâra, Visarga, or sibilant intervening), also क् k, र् r, ल् l if immediately preceding,	change स् s into ष् sh	if there follow Vowels, or त् t, थ् th, न् n, म् m, य् y, व् v.
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Note—These two rules should be thoroughly acquired, since the change from the dental n and s to the lingual must constantly be made in declension and conjugation. They are best learned by comparing them and noting the following points:—

- 1 स् s must be followed by the same letters as न् n, + त् t and थ् th.

¹ This rule applies to the स् s of suffixes and terminations, not to radical स् s. Hence सुपिषौ supiṣau, because the स् s belongs to the root पिस् pis.

- 2 The change is caused by the same lingual letters, **च** *ri*, **छ** *ri* (included in the vowels), **र** *r*, **श्** *sh* (included in the intervening letters), **क** *k*, **ल** *l*, and the vowels except **अ** *a* and **आ** *ā*.
3. The consonants which change the **स्** *s* must precede *immediately* (this is not necessary in the case of **न** *n*), while the vowels admit of intervening letters in both cases.

77 (125). **श** *s* before **त्** *t* becomes **ष्** *sh*.

Ex. **दृश्** *dris* + **त** *ta* becomes **दृष्ट** *drishta* (70).

श *s* before other consonants follows the rules of external Sandhi.

78 (132). The final **स्** *s* of roots becomes **त्** *t* before the **स्** *s* of the *general* tenses (135); e.g. **वस्** *vas*, to dwell, **वत्स्यति** *vatsyati*, 3. sg. fut. act. The same change takes place in the middle cases of the suffix **वस्** *vas* (102).

79 (127). **ह** *h* before **स्** *s*, and in roots which begin with **ह** *d* before other consonants also, is treated like **ष्** *gh*; e.g. **लेह** + **सि** = **लेखि** *leh + si = lekshi*; **दह** + **स्यति** = **दक्ष्यति** *dah + syati = dhakshyati* (69, note); **दह** + **त** = **दग्ध** *dah + ta = dagdha* (69).

In other roots **त्** *t*, **थ** *th*, **ध** *dh*, following **ह** *h*, are changed to **द्ध** *dh*, the **ह** *h* is dropped, and a preceding short vowel lengthened.

Ex. **लिह** + **तः** = **लीढः** *lih + tah = līḍhaḥ*; **रोह** + **तुम्** = **रोढुम्** *roh + tum = roḍhum*.

Note—Exceptions to this are **नह** + **तः** = **नद्धः** *nah + tah = naddhaḥ*; **दृह** + **त** = **दृद्ध** *dr̥h + ta = dṛidha*; **वह** + **तुम्** = **वोढुम्** *vah + tum = voḍhum*; **सह** + **तुम्** = **सोढुम्** *sah + tum = soḍhum*.

CHAPTER III.

DECLENSION.

80 Declension is most conveniently treated under three heads.—

1. Nouns and adjectives; 2. numerals; 3. pronouns.

81 (149). In Sanskrit there are—

a. Three genders: masculine, feminine, and neuter.

b. Three numbers: singular, dual, and plural.

c **Eight cases**: nominative, vocative, accusative, **instrumental**, dative, ablative, genitive, **locative**.

Note—It is important to know the cases in this order, because it is the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

82 (152). Declension consists in the addition of case-terminations to the stem or base.

The normal case-terminations are:—

	SINGULAR.			DUAL.			PLURAL.	
	M. F.	N.		M. F.	N.		M. F.	N.
N.	स् s	म् m	}	औ au	ई i	}	अस् as	इ i ²
V. ¹	—	म् m						
A.	अम् am		}	भ्याम् bhyâm		}	भिस् bhis	
I.	आ â							
D.	ए e							
Ab.	अस् as							
G.	अस् as		}	ओस् os		}	आम् âm	
L.	इ i							
							सु su	

Note 1. The vocative is the same as the nominative in all numbers *except the masc. and fem. sing.* of vowel stems generally and *the masc. sing.* of consonant stems in at, an, in, as, yas, vas.

Note 2. The nom. acc. voc. pl. neut. (which ends in इ i) inserts a nasal before a final consonant of the base. This nasal is determined by the consonant which follows it: hence इ ण before gutturals, ञ ण before palatals, ए ण before linguals, न् ण before dentals, म् ण before labials, Anusvāra before sibilants and ह् h. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural.

83 (179). An important distinction in nominal and adjectival bases (chiefly bases ending in consonants) is that between **strong** and **weak** cases.

- If bases have *two* forms, **strong** cases and **weak** cases are distinguished.

If bases have *three* forms, **strong** (Āṅga), **middle** (Pada), and **weakest** (Bha) are distinguished.

Note—Difference of accent is the cause of the distinction. The stem always being accented in the strong cases, naturally preserved its full form, while the accent having originally rested on the terminations in the weak cases, the stem was consequently shortened. The last vowel of the base is often shortened in the vocative, because the accent is **always** on the first syllable¹.

84 (179). The strong cases are:—

Nom. voc. acc. sing.	} of masculine nouns ² .
Nom. voc. acc. dual	
Nom. voc. (not acc.) plur	
Nom. voc. acc. plural only of neuters .	

All the other cases are weak.

When there are *three* bases, the middle cases are those the terminations of which begin with a consonant (i. e. भ्याम् bhyām,

¹ For the sake of brevity, the accent of the *nom. sg. du. pl.* only is, as a rule, given in the paradigms.

² Nearly all nouns with changeable bases form the feminine in ई i (105, 4).

भिः bhih, भ्यः bhyak, सु su). The weakest are all the remaining weak cases (viz. those of which the terminations begin with vowels); e. g. प्रत्यचौ pratyāñkau, nom. dual (strong base प्रत्यच् pratyāñk); प्रत्यग्भिः pratyagbhih (middle base प्रत्यच् pratyak); प्रतीचोः pratīkoḥ, gen. dual (weakest base प्रतीच् pratīk).

In neuters with three bases the nom. voc. acc. singular is middle, the nom. voc. acc. dual weakest; e. g. nom. voc. acc. sg. प्रत्यक् pratyak, nom. voc. acc. du. प्रतीची pratīkī, nom. voc. acc. pl. प्रत्यचि pratyāñki. The other cases are as in the masculine.

NOUNS AND ADJECTIVES.

85 (153). This declension may conveniently be divided into two classes:—

I. Bases ending in consonants.

A. Unchangeable bases

B. Changeable bases.

II. Bases ending in vowels.

A. In अ a and आ ā.

B. In इ i and उ u.

C. In ई ī and ऊ ū.

D. In ऋ ṛi.

E. In ऐ ai, ओ o, औ au.

Note—In order to avoid confusing the minds of beginners, it is advisable to commence with the bases in consonants, because these add the case-terminations given in 82 without modification. Some grammars begin with the vowel declension in अ a (II. A), since this is the most important, containing as it does the majority of all the declined bases of the language. But the wide deviation of its endings from the normal terminations makes it objectionable to begin with them.

A. Unchangeable Bases.

86 (151, 153). These bases may end in all consonants except ङ ṅ, ञ ṇ, य y. The bases are liable to such changes only as are

required by the rules of Sandhi before the terminations. Masculines and feminines ending in the same consonant are inflected exactly alike. The neuters are different (as in the other declensions) in the nom. voc. acc. of all numbers.

The स् s of the nom. sing. masc. and fem. is always dropped, because no word may end in two consonants (29).

The voc. sg. m. and f. is the same as the nom. except in bases in (derivative) अस् as (95).

On the insertion of the nasal in the nom. voc. acc. pl. neut., see §2, note 2.

87. Bases in the first four letters of the guttural, the lingual, the dental, and the labial classes (see §5) end in क् k, ट् t, त् t, प् p (cp. 28) respectively in the nom. sg. and before the loc. pl. suffix सु su, and in ग् g, ङ् d, द् d, ब् b respectively before the terminations beginning with भ् bh. They retain their original sound before vowel terminations.

Bases in Gutturals.

88 (155). Paradigm: चित्रलिख् kītraliḥ, painter (चित्र kitra, picture, √लिख् lkh, to paint).

	SG. M. F.	DC. M. F.	PL. M. F.
N.V.	चित्रलिक् -lik	चित्रलिखौ -likhau	चित्रलिखः -likhaḥ
A.	चित्रलिखम् -likham		
I	चित्रलिखा -likhā	चित्रलिग्भ्याम् -ligbhyām	चित्रलिग्भिः -ligbhiḥ
D.	चित्रलिखे -likhé		चित्रलिग्भ्यः -ligbhyāḥ
Ab	चित्रलिखः -likhāḥ		
G.			चित्रलिखि -likhī

NEUTER.

	SG.	DU.	PL.
N.A.V.	चित्रलिक् -līk	चित्रलिखी -līkhī	चित्रलिखि -līkhī

Note—In the paradigms of regular nouns with unchangeable¹ bases it will be sufficient to remember the nom. sing., nom. instr. loc. pl., and nom. pl. neut.

Bases in Dentals¹ and Labials.

89 (157). These are declined like चित्रलिख् *kitralikh*.

BASE	NOM. SG.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. N.
हरित् <i>harít</i> , green, m. f. n.	हरित् <i>harít</i>	हरिताः <i>harítaḥ</i>	हरिभिः <i>harídbhīḥ</i>	हरित्सु <i>harítsu</i>	हरिंति <i>harínti</i>
अग्निमय् <i>agnimáth</i> , fire-kindling, m. f. n.	अग्निमत् <i>agnimát</i>	मयः <i>-máthaḥ</i>	मभिः <i>-madbhīḥ</i>	मत्सु <i>-matsú</i>	मंथि <i>-mánthi</i>
सुहृद् <i>subhríd</i> , friendly, m. f. n.	सुहृत् <i>subhrít</i>	सुहृदाः <i>subhrídaḥ</i>	सुहृभिः <i>subhrídbhīḥ</i>	सुहृत्सु <i>subhrítsú</i>	सुहृंदि <i>subhríndi</i>
बुध् <i>budh</i> , knowing, m. f. n.	भुत् <i>bhút</i>	बुधाः <i>búdhaḥ</i>	भुभिः <i>bhubhīḥ</i>	भुत्सु <i>bhutsú</i>	बुंधि <i>búndhi</i>
गुप् <i>gup</i> , guardian, m. f. n.	गुप् <i>gúp</i>	गुपाः <i>gúpah</i>	गुप्भिः <i>gubbhīḥ</i>	गुप्सु <i>gupsú</i>	गुंप्ति <i>gúmpi</i>
ककुब् <i>kakúbh</i> , region, f.	ककुप् <i>kakúp</i>	ककुभाः <i>kakúbhaḥ</i>	ककुप्भिः <i>kakúbhbiḥ</i>	ककुप्सु <i>kakúpsu</i>	ककुंभि <i>-kakúmbhi²</i>

Bases in Palatals.

90 (158). The palatals (क् *k*, ख् *kh*, ज् *g*, ङ् *gh*) must be treated separately from the other four classes, because they undergo a change of organ as well as of quality (30, 31) in the nom. sg. and before terminations beginning with consonants (28, 3). They are retained (except ख् *kh*) only when followed by a vowel.

1. क् *k*³ is changed to क् *k* or ग् *g*.

Base जलमुक् *galamúk*, masc. cloud (water-dropping).

¹ There are hardly any bases ending in linguals.

² Used as a neuter at the end of a compound adjective.

³ Bases ending in अक् *ak* are changeable (104, III).

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
जलमुक्	जलमुचः	जलमुग्भिः	जलमुक्षु	जलमुं चि
galamúk	galamúkah	galamugbhíh	galamukshú	galamūñhi

Like जलमुक् galamuk are declined वाक् vāk, f. speech; त्वक् tvak, f. skin; रुक् ruk, f. light; स्रुक् sruk, f. ladle.

Note (159)—The special bases कुञ्च kruñh, curlew, प्राञ्च prāñh, worshipping, वृश् vrish, cutting, are respectively declined in the nom. sg., nom. instr. loc. pl. thus:—

कुङ्	क्रुं	कुञ्चः	क्रुं	क्रुञ्चभिः	क्रुं	क्रुञ्चक्षु
प्राङ्	प्रां	प्राञ्चः	प्रां	प्राञ्चभिः	प्रां	प्राञ्चक्षु
वृट्	वृत्	वृश्चः	वृत्	वृश्चभिः	वृट्	वृश्चक्षु
krúñ	krúñ	krúñkah	krúñ	krúñbbhíh	krúñ	krúñkshu
prāñ	prāñ	prāñkah	prāñ	prāñbbhíh	prāñ	prāñkshu
vṛṭ	vṛṭ	vṛṣhkah	vṛṭ	vṛṣhbbhíh	vṛṭ	vṛṣh

2 (160). ह् kh is changed to ट् t when final and before consonants, but to श् s before vowels.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
प्राङ् prāñh, an asker	प्राट्	प्राशः	प्राञ्भिः	प्राट्सु	प्रांशि
	prāt	prāśah	prāñbbhíh	prātsú	prāñsi

3 (161). ज् g is changed to क् k or ग् g.

BASE.	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
रुज् rug, disease	रुक्	रुजः	रुग्भिः	रुक्षु	रुंजि
	rúk	rújah	rugbhíh	rukshú	rúñgi
ऊर्ज् ūrg, strength	ऊर्क्	ऊर्जः	ऊर्ग्भिः	ऊर्क्षु	ऊर्ंजि
	ūrk	ūjah	ūgbhíh	ūkshú	ūñgi

Like रुज् rug are declined वणिज् vanig, m. merchant; भिषज् bhi-shág, m. physician; ऋत्विज् ritvíg, m. priest; स्रज् srag, f. garland; असृज् ásrig, n. blood

Note 1 Nouns derived from any of the six roots—यज् yag, to sacrifice; भ्रज् bhragg, to roast; भ्राज् bhrág, to shine; राज् rág, to shine, to rule; मृज् mrig, to clean; सृज् srig, to emit, to create; also परिव्राज् parivrág, a mendicant—change ज् g to ट् t

or इ *d*; e.g. nom. sg. and pl. of परिब्राज् parivrāj are परिव्राट् parivrāt, परिव्राजः parivrājah; सम्राज् samrāj, m. sovereign. सम्राट् samrāt, सम्राजः samrājah; देवज् devég (from देव deva + यज् yag), worshipper of the gods: देवट् devét, देवजः devégah; भृज् bhrigg, roasting: भृट् bhrít, भृज्जः bhríggah.

Note 2. अवयाज् avayāj, a Vedic priest, is irregular in changing its base to अवयस् avayas in the nom. and before consonants:—

NOM. SG.	VOC. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
अवयाः	अवयाः or अवयः	अवयाजः	अवयोभिः	अवयःसु
avayāḥ	ávayāḥ or ávayaḥ	avayājah	avayóbbhiḥ	avayāḥsu

4. Bases in ङ् gh, which are rare, change ङ् gh to क् k or ग् g.

Bases in Nasals.

91 (154). 1. No base ends in इ ñ or ञ ñ (86).

2. Bases in ए n undergo no change.

Base सुगण् sugán, a ready reckoner, m. f. n. (सु su, well, and गण् gan, to count).

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL N.
सुगण्	सुगणः	सुगणिभिः	सुगणसु	सुगणि
sugán	sugánaḥ	sugánbhiḥ	sugánsu	sugáni (82, n. 2)

3. Bases in न् n are changeable, and will be treated in 99, 102.

4 (178). Bases in the labial nasal म् m change म् m to न् n in the nom. sg. and before consonants. The म् m is retained before vowels.

BASE	NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
प्रशाम् prasām, mild,	प्रशान्	प्रशामः	प्रशान्भिः	प्रशान्सु
m. f.	prasāṁ	prasāmaḥ	prasānbhiḥ	prasānsu

Bases in Semivowels.

92 (164). 1. No base ends in य y or (practically) in व v¹.

2. Bases in ल् l undergo no modification.

¹ See decl. of दिव् div, 106.

3. Bases in र r are regular, except that इ i and उ u, preceding the र r, are lengthened if the र r is final or followed by a consonant. In the loc. pl. the र r (being radical) remains unchanged before ष shu (56)

BASE	NOM VOC. SG	NOM. PL'	INSTR. PL.	LOC. PL.
गिर gir, f voice	गी: gīh	गिर: girah	गीभिः gīrbhīh	गीर्षु gīrshú
पुर pur, f town	पू: pūh	पुर: púrah	पूभिः pūrbhīh	पूर्षु pūrshú
वार var, n. water	वा: vāh	वारि vāri	वाभिः vārbhīh	वार्षु vārshú
द्वार dvār, f. door	द्वी: dvīh	द्वार: dvārah	द्वीभिः dvīrbhīh	द्वीर्षु dvīrshú

Bases in Sibilants (श् s, ष sh, क् ksh) and ह h.

93 (174). Bases in श् s, ष sh, क् ksh, and ह h change these letters to ट t when final and before consonants (cp. 28, 5 and 6).

BASE.	NOM SG.	NOM PL	NOM. PL. N.	INSTR. PL.	LOC. PL.
विश् vis, m. f. n. one who enters	विट vit	विश: vīshah	विंशि vīmsi	विद्भिः vidbhīh	विट्सु vitsú
द्विष् dvish, m. f. n. hating	द्विट dvít	द्विश: dvīshah	द्विंशि dvīmshī	द्विद्भिः dvīdbhīh	द्विट्सु dvitsú
तक्ष taksh, m. f. n. paring	तट tát	तक्ष: tákshah	तंक्षि támksht	तद्भिः tadbhīh	तट्सु tatsú
गुह guh, m. f. n. covering	गुट ghút	गुह: gūhah	गुंभि: gūmhi	गुद्भिः ghudbhīh	गुट्सु ghutsú

94 (174). Exceptions.

1. Bases in श् s.

a. Bases derived from दिश् dis, to show, दृश् dris, to see, and स्पृश् spris, to touch, change श् s to क् k; e. g. दिश् dis, f a country :

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
दिक् dik	दिश: dīshah	दिंशि dīmsi	दिग्भिः digbhīh	दिक्षु dikshú

b. Bases from नश nas, to destroy, change श s to ट t or क् k ;
e. g. जीवनाश gīvanás, m. f. n. life-destroying :

NOM. SG.	INSTR. PL.	LOC. PL.
जीवनाश or °नक्	°नइभिः or °नग्भिः	°नट्सु or °नक्शु
gīvanát or -nák	-naḍbhīh or -nagbhīh	-naṭsú or -nakshú

c. पुरोडाश puroḍās, an offering, or a priest, is irregular, being declined like अवयाज् avayāg (90, 3, n. 2):

NOM. SG.	NOM. PL.	INSTR. PL.
पुरोडाः puroḍāḥ	पुरोडाशः puroḍāśah	पुरोडोभिः puroḍóbbhih

2. Bases derived from धृष् dhrish, to dare, change ष sh to क् k ;
e. g. दधृष् dadhrísh, bold :

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
दधृक्	दधृषः	दधृभिः	दधृग्भिः	दधृक्षु
dadhrík	dadhríśah	dadhrímshi	dadhrígbbhih	dadhríkshu

3. Bases in ह h.

a. Bases from roots ending in ह h, and beginning with द d, change ह h to क् k ; also उषिह ushñih, a metre ; e. g. दुह duh, m. f. n. milking :

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
धुक dhúk	दुहः dúhah	दुंहि dúmhi	धुग्भिः dhugbbhih	धुक्षु dhukshú

b. Bases derived from the roots दृह druḥ, to hate, मुह muḥ, to confound, स्निह snih, to love, स्नुह snuḥ, to spue, change ह h to ट t or क् k ; e. g. द्रुह druḥ, m. f. n. hating :

NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC. PL.
धुट् or धुक	द्रुहः	द्रुंहि	धुट्भिः or धुग्भिः	धुट्सु or धुक्षु
ḍhrút or ḍhrúk	drúhah	drúmhi	ḍhruḍbbhih or ḍhruṭsú or ḍhrugbbhih	ḍhrukshú

c. Bases from नह nah, to bind, change ह h to त् t ; e. g. उपानह upánáh, f. a shoe :

NOM. SG.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानत्	उपानहः	उपानट्भिः	उपानत्सु
upánát	upánáhah	upánáḍbbhih	upánátsu

Bases in the Dental Sibilant स s.95 (165). **I. Bases in अस as, इस् is, उस् us.**

In these bases it is important to distinguish the **derivative** from the **radical**¹.

The following rules must be carefully noted.

1. Derivative अस as is lengthened in the nom. (not vocative) sing. masc. and fem. (not neuter).
2. Derivative इस् is and उस् us remain unchanged.
3. Derivative अस as, इस् is, उस् us lengthen their vowel (besides nasalizing it) in the nom. voc. acc. pl.
4. Derivative इस् is and उस् us before vowels become इप् ish and उप् ush (76).

These rules are reversed in the case of **radical अस as, इस् is, उस् us**; in other words, (1) अस as remains unchanged in the nom. sg. masc. and fem., while (2) इस् is and उस् us are lengthened (**voc. and neut. also**); (3) the vowel of the nom. voc. acc. pl. neut. is never lengthened; (4) इस् is and उस् us remain unchanged before vowels.

Note—Rad इस् is and उस् us (**not अस as**) are lengthened before consonant terminations; अस as always becomes ओ o before भ् bh.

	NOM SG.	VOC SG.	NOM PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
Der. सुमनस् sumānas	सुमनाः	०नः	०नसः	०नोभिः	०नःसु	०नांसि
kind, m. f. n.	sumānāḥ	-naḥ	-nasaḥ	-nobhiḥ	-naḥsu	-nāṃsi

¹ It is easy to recognise a radical as, is, us, by remembering that all roots being monosyllabic, only one syllable must remain after prefixes are detached; e. g. सुतुस् sutus, well-sounding, from सु su, well, and तुस् tus. But सुमनस् sumanas, well-minded, from सु su, well, and मनस् manas, mind, from मन् man, to think, + अस as.

	N.V.SG.	NOM.PL.	INSTR.PL.	LOC.PL.	NOM.PL.N
Rad. पिंडग्रस् <i>pinda-grás</i> eating a mouthful, m. f. n.	°ग्रः	°ग्रसः	°ग्रोभिः	°ग्रःसु	°ग्रंसि
	-gráh	-grásah	-gróbbhih	-grahsú	-grámsi
Der. सुज्योतिस् <i>sugyotís</i> well-lighted, m. f. n.	°तिः	°तिषः	°तिभिः	°तिःषु	°तींषि
	-tíh	-tíshah	-tírbhih	-tíhshu	-tímshi
Rad. सुपिस् <i>supís</i> well-walking, m. f. n.	°पीः	°पिसः	°पीभिः	°पीःषु	°पिंसि
	-píh	-písah	-pírbhih	-píhshú	-pímsi
Der. दीर्घायुस् <i>dīrghāyus</i> long-lived, m. f. n.	°युः	°युषः	°युभिः	°युःषु	°यूंषि
	-yuh	-yushah	-yurbhih	-yuhshu	-yūmshi
Rad. सुतुस् <i>sutús</i> well-sounding, m. f. n.	°तूः	°तुसः	°तूभिः	°तूःषु	°तूंषि
	-tūh	-túshah	-tūrbhih	-tūhshú	-tūmsi

Note 1 (173). ध्वस् *dhvas* (from ध्वस् *dhvams*, to fall) and स्रस् *sras* (from स्रस् *srams*, to fall) when used at the end of compounds change their स् *s* to त् *t* in the nom. and voc. sg., and before terminations beginning with consonants.

NOM. VOC.	NOM. PL.	INSTR. PL.	LOC. PL.
पर्णध्वत्	पर्णध्वसः	पर्णध्वद्भिः	पर्णध्वत्सु
<i>parṇadhvát</i>	<i>parṇadhváśah</i>	<i>parṇadhvadbbhih</i>	<i>parṇadhvatsú</i>

Note 2. Nouns derived from desideratives (193), though ending in derivative इस् *is*¹, lengthen the vowel in the nom. sg. m. f. n., and before consonants. In the neut. pl. no nasal is inserted.

NOM. M.F.N.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. N.
पिपथीः	पिपथिषः	पिपथीभिः	पिपथीषु	पिपथिषि
<i>pipathīh</i>	<i>pipathishah</i>	<i>pipathīrbhih</i>	<i>pipathīhshu</i>	<i>pipathishi</i>

Note 3. आशिस् *ásis*, f. blessing, is declined: nom. voc. आशीः *ásīh*, nom. pl. आशिषः *ásishah*, pl. n. आशींषि *ásīmshi*, instr. आशीभिः *ásīrbhih*, loc. आशीषु *ásīhshu* or आशीष्यु *ásīshshu*. (This optional

¹ In this case the इस् *is* is not one suffix, i. e. पिपथिस् *pipathis* = *pipath* + *i* + *s*. Hence, probably, the difference of treatment.

spelling applies to the loc. pl. of all unchangeable bases in **स्** s preceded by a vowel: **मनःसु** or **मनस्सु**; **सुतःपु** or **सुतप्पु**; **दोःपु** or **दोष्पु**; cp. 49, 3.)

II. Bases in **स्** s preceded by other vowels (very few).

BASE.	NOM. SG.	NOM. PL.	NOM. PL. N.	INSTR. PL.	LOC PL.
चकास् <i>kakâs</i> , splen- did, m. f. n.	चकाः <i>kakâh</i>	चकासः <i>kakâsah</i>	चकांसि <i>kakâmsi</i>	चकाभिः <i>kakâbhih</i>	चकाःसु <i>kakâhsu</i>
दोस् <i>dos</i> , arm, m (n.)	दोः <i>dôh</i>	दोषः <i>dôshah</i>	दोषि <i>dômsi</i>	दोभिः <i>dôrbhih</i>	दोःपु <i>dôhshu</i>
चिकीर्से <i>kikîrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>kikîh</i>	चिकीर्षः <i>kikîrshah</i>	चिकीर्षि <i>kikîrshi</i>	चिकीर्षिभिः <i>kikîrbhih</i>	चिकीर्षु <i>kikîrshu</i>
सुहिंसु <i>subims</i> , one who strikes well, m. f. n.	सुहिन् <i>suhîn</i>	सुहिंसः <i>suhîmsah</i>	सुहिंसि <i>suhîmsi</i>	सुहिन्भिः <i>suhînbhih</i>	सुहिंसु <i>suhîmsu</i>

B. Changeable Bases.

96. Regular changeable bases end in **त्** t, **न्** n, **स्** s, or **क्** k.

Those in **त्** t end in **अत्** at (**मत्** mat, **वत्** vat).

Those in **न्** n end in **अन्** an (**मन्** man, **वन्** van) or **इन्** in (**मिन्** min, **विन्** vin).

Those in **स्** s end in **यस्** yas (comparatives) or **वस्** vas (perf. participles active).

Those in **क्** k are derived from **अच्** ak, to move.

Of these bases, those in **अत्** at, **इन्** in, and **यस्** yas have two forms, i. e. strong and weak cases; those in **अन्** an, **वस्** vas, and **क्** k have three forms, i. e. strong, middle, and weakest cases (83).

97 (182).

Nouns with two Bases.

1. Bases in **अत्** at.

a. Present Participles in **अत्** at (masc. and neut.) The strong base is in **अन्** ant, the weak in **अत्** at.

Base अदन् adát, eating, from अद् ad, to eat.

SINGULAR.		DUAL.	PLURAL.
MASCULINE.			
N V.	अदन् adán	अदंतौ adántau	अदंतः adántaḥ
A.	अदंतम् adántam	अदंतौ adántau	अदतः adatáḥ
I.	अदता adatá	अदद्भ्याम् adádbhyâm	अदद्भिः adádbhiḥ
D.	अदते adaté		अदद्भ्यः adádbhyaḥ
Ab.	अदतः adatáḥ		
G.	अदताम् adatám		अदतोः adatóḥ
L.	अदति adatí		अदत्सु adátsu
NEUTER.			
N.A.	अदत् adát	अदती adatí	अदन्ति adánti

Note (186) — महत् mahat, great, originally a present participle, forms its strong base in अन्ति ánti.

N.	महान् mahān	N V. pl m	°हन्तिः -hāntaḥ	n.	°हन्ति -hānti
A.	महान्तम् mahāntam		°हतः -hatáḥ		
I.	महता mahatá		°हद्भिः -hádभिḥ		
V.	महन् máhan				

98 (187) b. Bases in मत् mat and वत् vat (which are adjectives, meaning 'possessed of,' 'having') differ from those in अन्त at solely in lengthening the vowel in the N. sg. masc.

अग्निमत् agnimát, having fire.

N. sg.	अग्निमान् -mān	N. V. pl	°मन्तः -mántaḥ	n.	°मन्ति -mánti
A.	अग्निमन्तम् -mántam		°मतः -matáḥ		
V.	अग्निमन् -man				

ज्ञानवत् *gñānavát*, having knowledge.

N. ज्ञानवान् <i>gñānavān</i>	N.V. ज्ञानवतः <i>gñānavántah</i>
V. ज्ञानवन् <i>gñānavan</i>	A. ज्ञानवतः <i>gñānavatāh</i>

Note 1 (188)—भवत् *bhávāt*, when it means 'Your Honour,' is declined like ज्ञानवत् *gñānavat* (the voc. is भवन् *bhāvan* or भोः *bhoḥ*); when it means 'being,' pres part. of भू *bhū*, it is regular (like अदत् *adat*).

Note 2 (190)—कियत् *kiyat*, how much? and इयत् *iyat*, so much, are declined like nouns in मत् *mat*. N. कियान् *kiyān*, V. कियन् *kiyan*.

99 (203). 2. **Bases in इन् in.**

These form their weak base by dropping the न् *n* (but only before consonants)

They drop the न् *n* in the N. sg. m. and n., and lengthen the vowel in the N. masc., lengthening it also in the N. A V. pl. neut.

MASCULINE.

N. sg. धनी <i>dhanī</i>	pl. धनिनः <i>dhanínah</i>
A. धनिनम् <i>dhanínam</i>	धनिनः <i>dhanínah</i>
I. धनिना <i>dhanínā</i>	धनिभिः <i>dhanibhiḥ</i>
V. धनिन् <i>dhanín</i>	

NEUTER.

N. A. धनि <i>dhaní</i>	धनीनि <i>dhaníni</i>
V. धनि <i>dháni</i> or धनिन् <i>dhánin</i>	

100 (206). 3. **Bases in ईयस् *īyas*** (comparative suffix) form their strong cases from ईयांस *īyāms* Base गरीयस् *gáriyas*, heavier.

SINGULAR. MASCULINE. PLURAL.

N. गरीयान् <i>gáriyān</i>	N.V. गरीयांसः <i>gáriyāmsah</i>
A. गरीयांसम् <i>gáriyāmsam</i>	A. गरीयसः <i>gáriyasaḥ</i>
V. गरीयन् <i>gáriyan</i>	
I. गरीयसा <i>gáriyasa</i>	गरीयोभिः <i>gáriyobhiḥ</i>

NEUTER.

N. A. गरीयः gáriyah गरीयसी gáriyasi

गरीयांसि gáriyâmsi

Nouns with three Bases.

101 (204) 1. **Participles of the reduplicated perfect**
in वस् vas. The strong base is वास् vâms; the middle, वत् vat;
 the weak, उष् ush¹.

रुरुडस् rurudvâs, having wept, from रुद् rud, to weep.

MASCULINE.

N. रुरुडान् rurudvân	N.V. °ड्वांसौ -dvâmsau	N.V. °ड्वासः -dvâmsah
A. रुरुडांसम् rurudvâmsam	°ड्वांसौ -dvâmsau	°दुषः -dúshah
V. रुरुडन् rurudvan		
I. रुरुडुषा rurudúshâ	°द्वद्भ्याम् -dvâdbhyâm	
L. रुरुडुषि rurudúshi	°दुषोः -dúshoh	
NEUTER.		
N. रुरुडत् rurudvât	°दुषी -dúshî	°ड्वासि -dvâmsi

Note 1 (205)—Participles in वस् vas, which insert an इ i between the reduplicated root and the termination, drop the इ i whenever the termination वस् vas is changed to उष् ush, but **radical इ i** or ई î is never dropped in this case. Hence the I. sg. of तस्थिवान् tasthivân, from स्था sthâ, to stand, is तस्थुषा tasthushâ, but of निनीवान् ninivân it is निन्युषा ninyushâ.

¹ The स् s of वस् vas is changed to त् t before स् s and भ् bh, as in वत्स्यामि vatsyâmi, future of वस् vas, to dwell (+ स्यामि syâmi). उष् ush is deduced from वस् vas. Unaccented व va commonly becomes उ u. उस् us before vowels regularly becomes उष् ush.

The following examples of reduplicated perfect participles (cp. 183, note 2) may be useful:—

MIDDLE BASE.	NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.
शुश्रुवस् <i>susruvās</i> , having heard	शुश्रुवान् <i>susruvān</i>	शुश्रुवांसः <i>susruvāmsah</i>	शुश्रुवुषः <i>susruvūṣah</i>	शुश्रुवद्भिः <i>susruvādbhiḥ</i>
पेचिवस् <i>pekivās</i> , having cooked	पेचिवान् <i>pekivān</i>	पेचिवांसः <i>pekivāmsah</i>	पेचुषः <i>pekūṣah</i>	पेचिवद्भिः <i>pekivādbhiḥ</i>
जग्मिवस् <i>gagmivās</i> , having gone	जग्मिवान् <i>gagmivān</i>	जग्मिवांसः <i>gagmivāmsah</i>	जग्मुषः <i>gagmūṣah</i>	जग्मिवद्भिः <i>gagmivādbhiḥ</i>
जगन्वस् <i>gaganvās</i> ¹ , having gone	जगन्वान् <i>gaganvān</i>	जगन्वांसः <i>gaganvāmsah</i>	जग्मुषः <i>gagmūṣah</i>	जगन्वद्भिः <i>gaganvādbhiḥ</i>
जघ्निवस् <i>gaghnivās</i> , having killed	जघ्निवान् <i>gaghnivān</i>	जघ्निवांसः <i>gaghnivāmsah</i>	जघ्नुषः <i>gaghnūṣah</i>	जघ्निवद्भिः <i>gaghnivādbhiḥ</i>
जघन्वस् <i>gaghanvās</i> , having killed	जघन्वान् <i>gaghanvān</i>	जघन्वांसः <i>gaghanvāmsah</i>	जघ्नुषः <i>gaghnūṣah</i>	जघन्वद्भिः <i>gaghanvādbhiḥ</i>

Note 2. Beginners are apt to confound this *reduplicated* perf. act. participle with the active participle formed by adding the suffix वत् *vat* to the perf. passive participle; e.g. कृत *kṛitá*, pf. pt. pass., done, कृतवत् *kṛitávat*, having done. N. कृतवान् *kṛitá-vān*, A. कृतवन्तम् *kṛitávantam*. The cause of the confusion is that both end in °वान् *vān* in the N. sg.

102. 2. **Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*).**

Their strong base is आन् *ān*; their weakest, न् *n*; and their middle base अ *a*.

The N. sg. masc. has आ *ā*, neut. अ *a* (cp. the bases in इन् *in*).

If the suffixes मन् *man* and वन् *van* are immediately preceded by a consonant, they do not drop their अ *a* in the weakest cases. This is to avoid the concurrence of three consonants, though the rule does not apply to bases in simple अन् *an*. Hence आत्मना *ātmánā*, but तक्षणा *tákshnā*.

¹ On the change of म् *m* to न् *n*, see 74.

In all other words the अ is optionally retained in the L. sg. and in the N. A.V. dual neut.

राजन् *rāgan*, m. a king

SING.

PLUR.

N. राजा *rājā*N V. राजानः *rājānah*A. राजानम् *rājānam*राज्ञः *rājñah*V. राजन् *rāgan*I. राज्ञा *rājñā*राजभिः *rājabhiḥ*L. राज्ञि *rājñi* or राजनि *rājani*राजसु *rāgasu*

नामन् *nāman*, n. name.

SING

DUAL.

PLUR.

N. A. नाम *nāma*नाम्नी *nāmnī* orनामानि *nāmāni*नामनी *nāmāni*V. नाम *nāma* orनामन् *nāman*I. नाम्ना *nāmnā*नामभ्याम् *nāmabhyām* नामभिः *nāmabhiḥ*L. नाम्नि *nāmni* or नाम्नोः *nāmnōḥ*नामसु *nāmasu*नामनि *nāmāni*

ब्रह्मन् *brahmān*, m. n. the creator (मन् *man* preceded by a consonant).

MASCULINE.

SING.

PLUR.

N. ब्रह्मा *brahmā*ब्रह्माणः *brahmāṇah*A. ब्रह्माणम् *brahmāṇam*ब्रह्मणः *brahmāṇah*V. ब्रह्मन् *brāhmaṇ*I. ब्रह्मणा *brahmāṇā*ब्रह्मभिः *brahmābhiḥ*

Irregular Bases in अन् an.

103 (195). १. पथिन् pathín, m. path, has for its strong base पंथान् pánthān; for its middle base पथि pathí; for its weakest base पथ् path.

The N.V. sg. are irregular.

SING.	FLUR.
N.V. पंथाः pánthāḥ	पंथानः pánthānaḥ
A पंथानम् pánthānam	पथः patháḥ
I. पथा pathā	पथिभिः pathíbhiḥ

२. अहन् áhan, n. day, takes अहस् áhas as its middle base.

SING.	DUAL.	FLUR.
N. A.V. अहः áhaḥ	अह्नी áhni or अहनी áhani	अहानि áhani
I अहा áhnā	अहोभ्याम् áhobhyām	अहोभिः áhobhiḥ
L. { अहि áhni अहनि áhani	अहोः áhnoḥ	{ अहःसु áhaḥsu अहस्सु áhassu

The Visarga of the N. sg. is treated like an original र r (52). Hence अहरहः áharahāḥ, day by day; and, in composition, e. g. अहर्गणः aharganaḥ. Exception: अहोरात्रः ahorátrāḥ, m.¹ day and night.

३, ४ (199). श्वन् sván, m. a dog, युवन् yúvan, m. (juven-is), young, take शुन् sun², यून् yūn³ as their weakest base. Otherwise they are declined regularly like ब्रह्मन् brahmán, m.

¹ रात्री rátrī, f. night, becomes रात्र rátrā, m. (or n.) at the end of compounds (cp. 215, 2).

² u = unaccented va (101, 1, foot-note). Cp. κύων = svá(n) and κυνός.

³ For yu-un; u for va; cp. similar contraction in Lat. jūn-ior.

SING.

PLUR.

N. श्वा svā (कृष्य) युवा yuvā	श्वानः svānaḥ युवानः yuvānaḥ
A. श्वानम् svānam युवानम् yuvānam	श्वानः svānaḥ यूनः yūnaḥ
V. श्वन् svān (कृष्य) युवन् yuvan	I. श्वभिः svābhiḥ युवभिः yuvabhiḥ

5 (202). हन् han (from √हन् han, to kill) at the end of compounds takes हन् han (lengthening the vowel in the nom sing) for its strong base, ह ha for its middle, and ह् ghn for its weakest base.

ब्रह्महन् brahmahān, a Brāhman-killer.

NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. N.
ह ह्र ह्र	हनः hānaḥ	भः ghnāḥ	हभिः hābhiḥ	हानि hāni
ब्रह्महा	ब्रह्महणः	ब्रह्मभः	ब्रह्महभिः	ब्रह्महाणि
brahmahā	brahmahānaḥ	brahmahānaḥ	brahmahābhiḥ	brahmahāni

Loc. sg. ब्रह्मणि brahmahāni or ब्रह्महणि brahmahāni.

III. Bases in अच् ak.

104 (181). These form their strong base in अच् añk, then middle in अच् ak, their weakest in ईच् ik or ऊच् ūk¹ (according as अच् ak is preceded by य् y or व् v).

प्रत्यच् pratyāk, behind.

MASCULINE.

SING.	DUAL.	PLUR.
N.V. प्रत्यङ् pratyāṅ	० त्चौ -tyāñkau	० त्चः -tyāñkaḥ
A. प्रत्यंचम् pratyāñkam	० त्चौ -tyāñkau	० तीचः -tikāḥ
I. प्रतीचा pratīkā	० त्यग्न्याम् -tyagbhyām	० त्यग्भिः -tyagbhiḥ
L. प्रतीची pratīkī	० तीचोः -tikōḥ	० त्यक्ष् -tyakshū

¹ For यच् yak and वच् vak respectively. Unaccented य ya and व va are contracted to ई i and ऊ ū in this case, though they are more commonly shortened to इ i and उ ū.

NEUTER.

N. A. प्रत्यक् pratyāk

० तीची -tīkī

० त्यंकि -tyāṅki

Other words in अच् ak are —

STRONG BASE.	MIDDLE BASE.	WEAKEST BASE.
सम्यंक् samyāṅk, right	सम्यक् samyāk	समीक् samīk,
न्यंक् nyāṅk, low	न्यक् nyāk	नीक् nīk
सध्र्यंक् sadhryāṅk, accompanying	सध्र्यक् sadhryāk	सधीक् sadhrīk
अन्वंक् anvāṅk, following	अन्वक् anvāk	अनूक् anūk
विष्वंक् vīshvaṅk, all-pervading	विष्वक् vīshvak	विषूक् vīshuk
उदंक् ūdaṅk, upward	उदक् ūdak	उदीक् ūdīk ¹
तिर्यंक् tiryāṅk, tortuous	तिर्यक् tiryāk	तिरथ् tīrāsk ²

Note—प्राक् prāk, forward, eastern³, and अवाक् ávāk, downward, south, have only two bases, प्रांच् prāṅk and अवांच् avāṅk for the strong, and प्राच् prāk and अवाच् avāk for the weak.

MASCULINE.

N.V. sg प्राङ् prāṅ ⁴	pl. प्रांचः prāṅkah
A प्रांचम् prāṅkam	प्राचः prākah
I. प्राचा prākā	प्राग्भिः prāḡbhiḥ
L. प्राचि prāki	प्राक्षु prākshu

¹ ī, though no y precedes the a, by analogy.

² From tīrás (Lat. trans) + āk, to go. The y in the strong and middle base is due to analogy.

³ प्रांच् prāṅk, 'worshipping,' is unchangeable (go, I, note).

⁴ For प्राच् + स् prāṅk + s = prāṅk = prāṅ.

105. The beginner will find it useful to remember the following points with regard to changeable bases :—

1. The vowel of the suffix is lengthened in the N. sg. masc in all changeable bases except those in अच् *ak* and अत् *at*.

अग्निमान् *agnimān*, विद्यावान् *vidyāvān*; राजा *rājā*, ब्रह्मा *brahmā*,
प्रतिदिवा *pratidivā*; धनी *dhanī*, वाग्मी *vāgmī*, मेधावी *medhāvī*;
गरीयान् *gāriyān*; रुरुद्वान् *rurudvān*.

But भवन् *bhāvan*; प्रत्यङ् *pratyāṅ*.

2. The N. sg. masc. ends in a nasal in all changeable bases except those in अन् *an* (also मन् *man*, वन् *van*) and those in इन् *in* (also मिन् *min*, विन् *vin*).

3. All nouns with changeable bases, which lengthen the vowel in the N. sg. masc., shorten it in the vocative.

अग्निमन् *agniman*, विद्यावन् *vidyāvan*; राजन् *rājān*, ब्रह्मन् *brāhman*,
प्रतिदिवन् *pratidivan*; धनिन् *dhānin*, वाग्मिन् *vāgmīn*,
मेधाविन् *medhāvin*; गरीयन् *gāriyan*; रुरुद्वन् *rurudvan*.

But भवन् *bhāvan*; प्रत्यङ् *pratyāṅ*.

4. The feminines of nouns with changeable bases are formed by adding ई *ī* to the weak base (when there are two bases) or to the weakest (when there are three). They follow the vowel declension in ई *ī* (like नदी *nadī*, 111).

Ex. अग्निमती *agnimātī*, विद्यावती *vidyāvātī*; राज्ञी *rājñī*; धनिनी *dhanīnī*,
वाग्मिनी *vāgmīnī*, मेधाविनी *medhāvīnī*; गरीयसी *gāriyasī*;
रुरुदुषी *rurudūshī*; भवती *bhāvātī*; प्रतीची *pratīcī*.

Exceptions.—Bases in वन् *van* become वरी *vari*: पीवन् *pīvan* (*πίωv*), fat, f पीवरी *pīvarī* (*πίειρα*). Bases in मन् *man* are declined like masculines: दामन् *dāman*, f. rope; N. sg. दामा *dāmā*, A. दामानम् *dāmānam*.

Irregular Nouns with changeable Bases.

106. १. अप् ap, water, is always plural. It lengthens its अ a in the strong cases (N.V.) and substitutes त् t for प् p before भ् bh.

N. आपः āpāḥ A. अपः apāḥ I. अद्भिः adbhiḥ L. अप्सु apsu

2 (213) दिव् div or द्यु dyu, f. sky, uses द्यु dyu for its middle base, दिव् div everywhere else except the N. V. sg., which is irregular.

SING.

PLUR.

N. द्यौः dyaūḥ (Zēús = Διεύς)

N.V. दिवः divāḥ

A. दिवम् divam

दिवः divāḥ

I. दिवा divā

द्युभिः dyūbbhiḥ

Ab G. दिवः divāḥ (Διφός)

दिवाम् divām

L. दिवि diví (Διφί)

द्युषु dyūshu

V. द्यौः dyaūḥ (Zēv)

3 (210). अनडुत् anadut, an ox, has three bases : strong, अनडाह् anadvāḥ; middle, अनडुह् anadūḥ; weakest, अनडुह् anadúh.

N. sg. अनडान् anadvān

N. pl. अनडाहः anadvāḥ

V. अनडन् anadvan

A. अनडाहम् anadvāham

A. अनडुहः anadūḥ

I. अनडुहा anadúhā

I. अनडुभिः anadúbbhiḥ

L. अनडुत्सु anadútsu

4 (212). पुम् pum, man, has three bases : strong, पुमांस् pumāns; middle, पुम् pum; weakest, पुंस pums.

N. sg पुमान् púmân	N.V. pl. पुमांसः púmâmsah
V. पुमन् púman	A. पुंसः pumsáh
A. पुमांसम् púmâmsam	
I पुंसा pumsā	I. पुंभिः pumbhíh
	L. पुंसु pumsú

Bases ending in Vowels.

107 (238) **A. Bases in अ a and आ â** (अ a = Gk. -os, -ov-; Lat. -us, -um; आ â = Gk. a, η; Lat. a).

	MASC.	FEM.	NEUT.
Bise	कांत kântá	कांता kântā	कांत kântá
N	कांतः kântáh	कांता kântā	कांतम् kântám
A.	कांतम् kântám	कांताम् kântām	कांतम् kântám
I	कांतेन kânténa	कांतया kântáyā	कांतेन kânténa
D.	कांताय kântāya	कांतयै kântāyai ¹	कांताय kântāya
Ab.	कांतात् kântāt	कांतायाः kântāyāh	कांतात् kântāt
G.	कांतस्य kântásya	कांतायाः kântāyāh	कांतस्य kântásya
L.	कांते kânté	कांतायाम् kântāyām	कांते kânté
V.	कांत kânta	कांते kântē ²	कांत kânta
	DUAL.		
N.A.V.	कांतौ kântau	कांते kânté	कांते kânté
I D Ab.	कांताभ्याम् kântābhyām	कांताभ्याम् kântābhyām	कांताभ्याम् kântābhyām
G. L.	कांतयोः kântáyoh	कांतयोः kântáyoh	कांतयोः kântáyoh

¹ The vowel declension (except bases in *रि ri* and diphthongs) has the special endings ऐ ai, आः âh, आम् âm in the dat., abl. gen., loc. sg. respectively.

² अंबा ambâ, mother, forms its V. in अ a : अंबा ambâ.

PLURAL.

N.V. कांताः kântāḥ	कांताः kântāḥ	कांतानि kântāni ¹
A. *कांतान् kântān ²	कांताः kântāḥ	कांतानि kântāni
I. कांतिः kântaiḥ	कांताभिः kântābhiḥ	कांतिः kântaiḥ
D. Ab. कांतिभ्यः kântébhyaḥ	कांताभ्यः kântābhyaḥ	कांतिभ्यः kântébhyaḥ
G. कांतानाम् kântānām	कांतानाम् kântānām	कांतानाम् kântānām
L. कांतिषु kântēshu	कांतासु kântāsu	कांतिषु kântēshu

Note—Certain adjectives in अः aḥ, आ â, अम् am follow the pronominal declension (122).

108 (239). Bases in radical आ â, declined alike in the masc and fem., throw off the आ â in the weakest cases. In the neuter they shorten आ â to अ a and are declined like कांतम् kântam.

विश्वपा visvapā, all-protecting (√पा pá), is declined thus—

N.V. विश्वपाः visvapāḥ	विश्वपौ visvapau	विश्वपाः -pāḥ
A. विश्वपाम् visvapām	विश्वपौ visvapau	विश्वपः -pāḥ
I. विश्वपा visvap-ā	विश्वपाभ्याम् -pābhyām ° पाभिः -pābhiḥ	
L. विश्वपि visvap-i	विश्वपोः visvap-ōḥ	विश्वपासु -pāsu

B. Bases in इ i and उ u: masc., fem., neut.

109 (230). Base शुचि súci, pure; मृदु mṛdú, soft.

SINGULAR.

	MASC.	FEM.	NEUT.	MASC	FEM.	NEUT.
N. शुचिः	शुचिः	शुचिः	शुचि	मृदुः	मृदुः	मृदु
	súciḥ	súciḥ	súci	mṛdúḥ	mṛdúḥ	mṛdú
A. शुचिम्	शुचिम्	शुचिम्	शुचि	मृदुम्	मृदुम्	मृदु
	súkim	súkim	súci	mṛdúm	mṛdúm	mṛdú

¹ Cp. 82, note 2.

² Orig. am + s: Goth. -ans, Gk. -ous, Lat. -ōs.

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
I. शुचिना	शुच्या	शुचिना	मृदुना	मृद्धा	मृदुना	
	sūkīnā	sūkyā	sūkīnā	mridúnā	mridvā	mridúnā
D. शुचये	शुच्यै	शुचिने	मृदवे	मृद्धे	मृदुने	
	sūlaye	sūkrai ¹	sūline	mridāve	mridvai ¹	mridúne
Ab. G. शुचेः	शुच्याः	शुचिनः	मृदोः	मृद्धाः	मृदुनः	
	sūleh	sūyāh	sūkīnah	mridóh	mridvāh	mridúnah
L. शुचौ	शुच्याम्	शुचिनि	मृदौ	मृद्धाम्	मृदुनि	
	sūkau	sūlyām	sūkīni	mridau	mridvām	mridúnī
V. शुचे	शुचे	शुचि	मृदो	मृदो	मृदु	
	sūle	sūke	sūki	mrido	mrido	mridu

DUAL.

N. A. V.	शुची	शुची	शुचिनी	मृदू	मृदू	मृदुनी
	sūkī	sūkī	sūkīni	mridū	mridū	mridūni
I. D. Ab.	शुचिभ्याम् sūlibhyām			मृदुभ्याम् mridúbhyām		
G. L.	शुच्योः	शुच्योः	शुचिनोः	मृद्वोः	मृद्वोः	मृदुनोः
	sūkyoh	sūkyoh	sūkīnoh	mridvóh	mridvóh	mridúnoh

PLURAL.

N.V.	शुचयः	शुचयः	शुचीनि	मृदवः	मृदवः	मृदूनि
	sūkayah	sūkayah	sūkīni	mridāvah	mridāvah	mridūni
A.	शुचीन्	शुचीः	शुचीनि	मृदून्	मृदूः	मृदूनि
	sūkīn	sūkīh	sūkīni	mridūn	mridūh	mridūni
I.	शुचिभिः	sūkibhih		मृदुभिः	mridúbhih	
D. Ab.	शुचिभ्यः	sūkibhyaḥ		मृदुभ्यः	mridúbhyaḥ	
G.	शुचीनाम्	sūkīnām		मृदूनाम्	mridūnām	
L.	शुचिषु	sūkīshu		मृदुषु	mridūshu	

Note 1. Neuter adjectives (not nouns) may be declined throughout (except N. A. V. of all numbers), and fem. adjectives

¹ See 107, foot-note.

and nouns in the D. Ab. G. L. sg., like masculines. Thus the L. sg. of मति *matí*, thought, is मत्याम् *matyām* or मतौ *mataú*, but of वारी *vāri*, neut. water, only वारिणि *vārimi*.

Note 2. Bases in उ *u* sometimes form the fem. by lengthening the vowel or adding ई *ī*; e.g. कुरुः *kúruh*, a Kuru, fem. कुरूः *kú-rûh*; लघुः *laghúh*, light, fem. either the same or लघ्वी *laghvī*.

Irregularities.

110 1 (233). पति *pátí*, a lord, is irregular in the weak cases of the singular: I. पत्या *pátyā*, D. पत्ये *pátye*, Ab. G. पत्युः *pátyuh*. L. पत्यौ *pátyau*. At the end of compounds it is regular (like शुचि *súchi*).

2 (232). सखि *sákhi*, a friend, has the same irregularities, but, besides, has a special base, सखाय् *sákhây*, in the strong cases: N. सखा *sákhâ*, A. सखायम् *sákhâyam*, I. सख्या *sákhya*, D. सख्ये *sákhye*, Ab. G. सख्युः *sákhyuh*, L. सख्यौ *sákhyau*, V. सखे *sákhe*; du. N. A V. सखायौ *sákhâyau*, pl. N. V. सखायः *sákhâyah*, A. सखीन् *sákhîn*. At the end of compounds सखि *sakhi* is regular in the weak cases, but retains the base सखाय् *sakhây* in the strong.

3 (234). The neuters, अक्षि *ákshi*, an eye, अस्थि *ásthi*, bone, दधि *dádhi*, curds, सक्थि *sákthi*, thigh, form their weakest cases from bases in अन् *án* (like नामन् *nâman*, 102, 2); e.g. I. sg. अक्ष्णः *akshnâ*, etc.

C. Bases in ई *ī* and ऊ *û*: feminine¹.

111 (225) The following points, in which monosyllabic and polysyllabic bases differ in declension, should be noted:—

1. Monosyllabic bases change ई *ī* and ऊ *û* to इय् *iy* and उव् *uv* before vowels, the polysyllabic to य् *y* and व् *v*.

¹ A few polysyllabic words in ई *ī* and ऊ *û*, besides roots in ई *ī* and ऊ *û* at the end of compounds, are masc. as well as fem.

2. Monosyllabic bases **may** take the special fem. terminations¹, polysyllabic bases **must**.

3. Polysyllabic bases shorten ई ई and ऊ ऊ in the V. sg

4. Polysyllabic bases in ई ई have **no** स् s in the N. sg., except लक्ष्मीः lakshmīḥ, goddess of prosperity, तरिः tarīḥ, boat, तंत्रीः tāntrīḥ, lute.

5. Polysyllabic bases form the A. sg. in ईम् im̐ and ऊम् ūm̐, the A. pl. in ईः īḥ and ऊः ūḥ.

SINGULAR.

Base धी dhī,	भू bhū,	नदी nadī,	वधू vadhū,
thought	earth	river	woman
N.V. धीः dhīḥ	भूः bhūḥ	नदी nadī	वधूः vadhūḥ
A. धियम् dhīyam	भुवम् bhuvam	नदीम् nadīm	वधूम् vadhūm
I. धिया dhīyā	भुवा bhuvā	नद्या nadyā	वध्वा vadhvā
D. धिये dhīyē	भुवे bhuvé	नद्यै nadyai	वध्वै vadhvai
Ab G धियः dhīyāḥ	भुवः bhuvāḥ	नद्याः nadyāḥ	वध्वाः vadhvāḥ
L. धियि dhīyī	भुवि bhuvī	नद्याम् nadyām	वध्वाम् vadhvām
		V. नदि nādī	वधु vādhu

DUAL.

N. A.V. धियो dhīyau	भुवौ bhūvau	नद्यौ nadyau	वध्वौ vadhvau
I. D. Ab. धीभ्याम् dhibhyām	भूभ्याम् bhūbhyaṁ	नदीभ्याम् nadībhyām	वधूभ्याम् vadhūbhyaṁ
G. L. धियोः dhīyōḥ	भुवोः bhuvōḥ	नद्योः nadyōḥ	वध्वोः vadhvōḥ

¹ 107, foot-note.

PLURAL.

N. A. V. धियः dhíyah	भुवः bhúvah	नद्यः nadyáḥ	वध्वः vadhvāḥ
		A. नदीः nadīḥ	वधूः vadhūḥ
I. धीभिः	भूभिः	नदीभिः	वधूभिः
dhībhiḥ	bhūbhiḥ	nadībhiḥ	vadhūbhiḥ
D. Ab. धीभ्यः	भूभ्यः	नदीभ्यः	वधूभ्यः
dhībhyāḥ	bhūbhyāḥ	nadībhyāḥ	vadhūbhyāḥ
G. धियाम्	भुवाम्	नदीनाम्	वधूनाम्
dhiyām	bhuvām	nadīnām	vadhūnām
L. धीषु	भूषु	नदीषु	वधूषु
dhiśhú	bhūśhú	nadīśhu	vadhūśhu

Note (228)—स्त्री strī, woman, though monosyllabic, drops स् in N. sg., **must** take the special fem. terminations, has an optional A. sg. and pl. like नदी nadī, and shortens ई in V

N. sg. स्त्री	N. A. V. du. स्त्रियौ	N. pl. स्त्रियः
strī	strīyau	strīyah
A. स्त्रियम्	I. D. Ab. स्त्रीभ्याम्	A. स्त्रियः
strīyam	strībhyām	strīyah
स्त्रीम्	G. L. स्त्रियोः	स्त्रीः
strīm	strīyóḥ	strīḥ
I. स्त्रिया		I. स्त्रीभिः
strīyā		strībhiḥ
D. स्त्रियै		D. Ab. स्त्रीभ्यः
strīyāi		strībhyāḥ
Ab. G. स्त्रियाः		G. स्त्रीणाम्
strīyāḥ		strīṇām
L. स्त्रियाम्		L. स्त्रीषु
strīyām		strīśhu
V. स्त्रि strī		

D. Bases in चृ ri: masc., fem., neut.

112 (235).

SINGULAR.

	MASC.	FEM.	NEUT.
Base	नप्तृ náptri, grandson	स्वसृ svásri, sister	धातृ dhâtṛi, providence
N.	नप्ता náptā	स्वसा svásā	धातृ dhâtṛi
A.	नप्तारम् náptāram	स्वसारम् svásāram	धातृ dhâtṛi
I.	नप्ता náptā	स्वसा svásrā	०तृणा -trīnā or ०त्रा -trā
D.	नप्ते náptre	स्वसे svásre	०तृणे -trīne or ०त्रे -tré
Ab. G.	नप्तुः (र) náptuh (r)	स्वसुः (र) svásuh (r)	०तृणः -trīnah or ०तुः -tuh
L.	नप्तरि náptari	स्वसरि svásari	०तृणि -trīni or ०तरि -tāri
V.	नप्तः (र) náptah (r)	स्वसः (र) svásah (r)	धातृ dhâtṛi or ०तः -tah

DUAL.

N. A. V.	नप्तारौ náptārau	स्वसारौ svásārau	धातृणौ dhâtṛīni
I. D. Ab.	नप्तृभ्याम् náptṛibhyām	स्वसृभ्याम् svásṛibhyām	०तृभ्याम् ०trībhyām
G. L.	नप्तोः náptroh	स्वसोः svásroh	०तृणोः ०trīnoh

PLURAL.

N. V.	नप्ताः náptārah	स्वसाः svásārah	धातृणि dhâtṛīni
A.	नप्तृन् náptṛīn	स्वसृः svásṛīh	धातृणि dhâtṛīni
I.	नप्तृभिः náptṛibhiḥ	स्वसृभिः svásṛibhiḥ	धातृभिः dhâtṛibhiḥ
D. Ab.	नप्तृभ्यः náptṛibhyaḥ	स्वसृभ्यः svásṛibhyaḥ	धातृभ्यः dhâtṛibhyaḥ
G.	नप्तृणाम् náptṛīnām	स्वसृणाम् svásṛīnām	धातृणाम् dhâtṛīnām
L.	नप्तृषु náptṛishu	स्वसृषु svásṛishu	धातृषु dhâtṛishu

Note 1. The names of relations in चृ ri (except नप्तृ náptri, स्वसृ svásri, and भर्तृ bhartrī, husband) have a **short** अ a before र r; e. g. पितृ pitṛi, father, and मातृ mātṛi, mother: N. पिता pitā, माता mātā; du N. A. V. पितरौ pitārau, मातरौ mātārau; pl. N. पितरः pitārah, मातरः mātārah; A. पितृन् pitṛīn, मातृः mātṛīh.

Note 2 (237). नृ nri, man, is declined like पितृ pitṛi, only the G.

pl is नृणाम् *nrīnām* or नृणाम् *nrīnām*. N. ना *nā*, A. नरम् *nāram*, I. त्रिनरं, D. त्रे *nré*, A. G. तुः (र) *nūh* (r), L. नरि *nāri*, V. नः *nāh*.

.Note 3 (236). क्रोष्टु *kroshtri*, jackal, is irregular in forming its middle base from क्रोष्टु *kroshtu*.

Note 4. The fem. of adjectives in च्च *ri* is formed by adding ई *i*: m. कर्तृ *kartrī*, f. कर्त्री *kartrī* (like नदी *nadī*).

E. Bases in रे *ai*, ओ *o*, औ *au*.

113 (217, 218). Base रे *rai*, m. wealth; गो *go*, m. f. bull, cow; नौ *nau*, f. ship.

SINGULAR

N.V. राः <i>rāh</i>	गौः <i>gāūh</i>	नौः <i>naūh</i> (<i>vaūs</i>)
A रायम् <i>rāyam</i>	गाम् <i>gām</i>	नावम् <i>nāvam</i> (<i>ṇFa</i>)
I. राया <i>rāyā</i>	गवा <i>gavā</i>	नावा <i>nāvā</i>
D. राये <i>rāyé</i>	गवे <i>gāve</i>	नावे <i>nāvé</i>
Ab. G. रायः <i>rāyāh</i>	गोः <i>gōh</i>	नावः <i>nāvāh</i> (<i>ṇFōs</i>)
L. रायि <i>rāyī</i>	गवि <i>gāvi</i>	नावि <i>nāvi</i> (<i>ṇFī</i>)

DUAL

N. A. V. रायौ <i>rāyau</i>	गावौ <i>gāvau</i>	नावौ <i>nāvau</i>
I. D. Ab राभ्याम् <i>rābhyām</i>	गोभ्याम् <i>gōbhyām</i>	नौभ्याम् <i>naubhyām</i>
G. L. रायोः <i>rāyōh</i>	गवोः <i>gāvōh</i>	नावोः <i>nāvōh</i>

PLURAL

N.V. रायः <i>rāyāh</i>	गावः <i>gāvāh</i>	नावः <i>nāvāh</i> (<i>ṇFes</i>)
A. रायः <i>rāyāh</i>	गाः <i>gāh</i>	नावः <i>nāvāh</i>
I. राभिः <i>rābhīh</i>	गोभिः <i>gōbhih</i>	नौभिः <i>naubhīh</i> (<i>vaūphi</i>)
D. Ab. राभ्यः <i>rābhyāh</i>	गोभ्यः <i>gōbhyaḥ</i>	नौभ्यः <i>naubhyaḥ</i>
G. रायाम् <i>rāyām</i>	गवाम् <i>gāvām</i>	नावाम् <i>nāvām</i> (<i>ṇFāṇ</i>)
L. रासु <i>rāśu</i>	गोषु <i>gōshu</i>	नौषु <i>naushu</i> (<i>vausi</i>)

Note—द्यौ *dyo*, f. heaven, is declined like गो *go*. It coincides in N. and V. sg. with दिव् *div*, sky (106, 2).

Degrees of Comparison.

114 (249). The (secondary) suffix of the comparative तर tara (Gk. -τερο and that of the superlative तम tama (Lat. -timo) are added to the weak or middle base : शुचि súci, शुचितर súcítara, शुचितम súcítama; प्राक् prāk, प्राक्तर prāktara, प्राक्तम prāktama; धनिन् dhanín, धनितर dhanítara, धनितम dhanítama; विद्वस् vidvās, विद्वत्तर vidvāttara, विद्वत्तम vidvāttama; प्रत्यक् pratyák, प्रत्यक्तर pratyāktara, प्रत्यक्तम pratyāktama.

115 (251). Before the other (primary) suffixes of the comparative ईयस् iyas (rarely यस् yas, Gk. -ιω, Lat. -ior) and of the superlative इष्ठ ishtha (Gk. -ιστο), bases are reduced to one syllable, suffixes being dropped : मतिमान् matimān, wise, मतीयस् mātīyas, मतिष्ठ mātishtha; वृंदारक vrīndāraka, beautiful, वृंदीयस् vrīndīyas, वृंदिष्ठ vrīndishtha. Some of these comparatives and superlatives have no corresponding positive from the same root. कनीयस् káníyas, कनिष्ठ kánishtha, and नेदीयस् nédīyas, नेदिष्ठ nédishtha, belong only in sense to अल्प ślpa, small, and अंतिक antiká, near, respectively.

(252). As a rule the root takes Guna before these two suffixes, with metathesis of अर ar. क्षुद्र kshudrá, mean, क्षोदीयस् kshódīyas; तृप्त्र triprá, तृप्तीयस् trápiyas. There are, however, many irregular forms, e. g. बहुल bahulá, frequent, बंधीयस् bāmhīyas.

These primary comparatives and superlatives have the acute on the first syllable.

NUMERALS.

116 (253).

Cardinals.

1 एक éka.	7 सप्तन् saptán (ἐπτά).
2 द्वि dví.	8 अष्टन् ashṭán (ὀκτώ).
3 त्रि trí.	9 नवन् návan (ἐννέα).
4 चतुर katúr.	10 दशन् dásan (δέκα).
5 पंचन् pāñkan.	11 एकादशन् ékādasan.
6 षष् shásh.	12 द्वादशन् dvādasan.

13 १३ त्रयोदशन् tráyodasan.	60 ६० षष्टि shashti.
14 १४ चतुर्दशन् láturdasan.	70 ७० सप्तति saptatí.
15 १५ पंचदशन् páñkadasan.	80 ८० अशीति asití.
16 १६ षोडशन् shóḍasan.	90 ९० नवति navatí.
17 १७ सप्तदशन् saptádasan.	100 १०० शतम् satám.
18 १८ अष्टादशन् ashṭáḍḍasan.	101 १०१ एकशतम् ékasatam.
19 १९ नवदशन् návadasan.	एकाधिकम् शतम् eká- dhikam satam.
ऊनविंशति ūnavimsati.	
• 20 २० विंशति vimsatí.	102 १०२ द्विशतम् dvísatam
21 २१ एकविंशति ékavimsati.	द्व्यधिकम् शतम् dvya- dhikam satam.
22 २२ द्वाविंशति dvāvimsati.	
23 २३ त्रयोविंशति tráyovimsati.	103 १०३ त्रिशतम् trísatam.
28 २८ अष्टाविंशति ashṭáḍḍvimsati.	अधिकांशम् शतम् tryadhi- kam satam.
29 २९ नवविंशति návavimsati.	
ऊनत्रिंशत् ūnatrimsat.	110 ११० दशशतम् dásasatam.
30 ३० त्रिंशत् trimsát	दशाधिकम् शतम् dasá- dhikam satam.
39 ३९ नवत्रिंशत् návatrimsat.	200 २०० द्वे शते dvé saté.
ऊनचत्वारिंशत् ūnakatvá- rimsat.	द्विशतम् dvísatam.
40 ४० चत्वारिंशत् katvārimśat.	300 ३०० त्रीणि शतानि trīni sa- tāni.
49 ४९ नवचत्वारिंशत् návakatvā- rimsat.	त्रिशतम् trísatam.
ऊनपंचाशत् ūnapañkāsāt.	1000 १००० दश शतानि dāsa satāni.
50 ५० पंचाशत् pañkāsāt.	सहस्रम् sahasram.

Note—In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वा dvā, त्रयस् trāyas, and अष्टा ashṭā before 20 and 30 (द्वाविंशति dvāvimsati, त्रयोविंशति tráyovimsati, अष्टात्रिंशत् ashṭā-

trimsat'), and द्वि dvī, त्रि trī, अष्ट aśtá before 80: both forms may be used with 40 to 70 and with 90.

Declension of Cardinals.

117 (254). Only the first four cardinals distinguish the genders.

एकः ékaḥ, एका ékā, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्वं sarva (130, b).

द्वि dvī is declined as the dual of the base द्व dva.

N. A.V. द्वौ dvaú, द्वे dvé, द्वे dvé; I D. Ab. द्वाभ्याम् dvābhyām, G. L. द्वयोः dvāyoh.

त्रि trī, f. तिसृ tīsri, and चतुर katúr, f. चतसृ katasri, are declined thus:—

	MASC.	NEUT.	FEM.		MASC.	NEUT.	FEM.
N.V.	त्रयः	त्रीणि	तिस्रः	चत्वारः	चत्वारि	चतस्रः	
	trāyaḥ	trīṇi	tisráḥ	katvā́rah	katvā́ri	kátasrah	
A.	त्रीन्	त्रीणि	तिस्रः	चतुरः	चत्वारि	चतस्रः	
	trī́m	trīṇi	tisráḥ	katúraḥ	katvā́ri	kátasrah	
I.	त्रिभिः	तिसृभिः	चतुर्भिः	चतसृभिः			
	tribhíḥ	tisrībhiḥ	katúrbbhiḥ	katasrībhiḥ			
D. Ab.	त्रिभ्यः	तिसृभ्यः	चतुर्भ्यः	चतसृभ्यः			
	tribhyaḥ	tisrībhyaḥ	katúrbbhyaḥ	katasrībhyaḥ			
G.	त्रयाणाम्	तिसृणाम्	चतुर्णाम्	चतसृणाम्			
	trayā́nām	tisrī́nām	katurṇām	katasrī́nām			
L.	त्रिषु	तिसृषु	चतुर्षु	चतसृषु			
	trishú	tisrīshu	katúrshu	katasrīshu			

118 (257). षट् shásh: N. A.V. षट् shát, I. षड्भिः shadbbhiḥ, D. Ab. षड्भ्यः shadbhyaḥ, G. षड्णाम् shannām, L. षट्सु shatsú.

The numerals in अन् an are all declined like पञ्चन् páñkan:—

N. A.V. पञ्च páñka, I पञ्चभिः pañkábbhiḥ, D. Ab. पञ्चभ्यः pañká-bhyaḥ, G पञ्चानाम् pañkánām, L. पञ्चसु pañkásu.

अष्टन् ashtán, however, has the following alternative forms:—

N. A. V. अष्टौ ashtaú, I. अष्टाभिः ashtābhīḥ, D. Ab. अष्टाभ्यः ashtābhyāḥ, L. अष्टासु ashtāsū.

Note (258). a. The numerals 3 to 19 are used as plurals agreeing with their substantives in number and case (3 and 4 in gender also).

b. The numerals 20 to 99 are sing. fem.; शत satá and सहस्र sahá-sra, sing. neut. (sometimes masc.), are used with nouns in the same case (in apposition) or in the G. plur.

119 (259).

Ordinals.

1st प्रथमः, °मा, °मम्, prathamáh, -ā, -ám.

2nd द्वितीयः, °या, °यम्, dvitīyah, -ā, -am.

3rd तृतीयः, °या, °यम्, tritīyah, -ā, -am.

4th चतुर्थः, °र्थी, °र्थम्, katurtháh, -ī, -ám.

तुरीयः, °या, °यम्, turīyah, -ā, -am.

तुर्यः, °यी, °र्यम्, túryah, -ā, -am.

5th पंचमः, °मी, °मम्, pañkamáh, -ī, -ám.

6th षष्ठः, °ष्ठी, °ष्ठम्, shashtháh, -ī, -ám.

7th सप्तमः saptamáh.

8th अष्टमः ashtamáh.

9th नवमः navamáh.

10th दशमः dasamáh.

11th एकादशः ekādasáh.

12th नवदशः navadasáh.

ऊनविंशः ūnavimsáh.

ऊनविंशतितमः ūnavimsatitamáh.

20th विंशः vimsáh.

विंशतितमः vimsatitamáh.

30th त्रिंशः trimsáh.

त्रिंशत्तमः trimsattamáh.

40th चत्वारिंशः katvārimśáh.

चत्वारिंशत्तमः katvārim-sattamáh.

50th पंचाशः pañl.āsáh.

पंचाशत्तमः pañkāsattamáh.

60th षष्टितमः shashthitamáh.

61st एकषष्टितमः ekashashthitamáh.

एकषष्ठः ekashashtháh.

70th सप्ततितमः saptatitamáh.	एकाशीतः ekāsītāh
71st एकसप्ततितमः ekasaptati- tamáh.	90th नवतितमः navatitamáh.
एकसप्ततः ekasaptatāh.	91st एकनवतितमः ekanavati- tamáh.
80th अशीतितमः asītitamáh.	एकनवतः ekanavatāh.
81st एकाशीतितमः ekāsītitamáh.	100th शततमः śatatamáh

Note—The feminine from 5 onwards is always formed with ई i.

Numerical Adverbs and other Derivatives.

120 (260). सकृत् sakrīt, once.

द्विः dvīh, twice.

त्रिः trīh, thrice.

चतुः katūh, four times.

पञ्चकृत्वः pañlakṛtvāh, five times.

षट्कृत्वः śaṭkṛtvāh, six times, etc.

एकधा ekadhā, in one way.

द्विधा dvīdhā or द्वेधा dvēdhā, in two ways.

त्रिधा trīdhā or त्रेधा trēdhā, in three ways.

चतुर्धा katurdhā, in four ways.

पञ्चधा pañkadhā, in five ways.

षोढा śodhā, in six ways, etc.

एकशः ekasāh, one-fold.

द्विशः dvīśāh, two-fold.

त्रिशः trīśāh, three-fold, etc.

द्वयम् dvayām or द्वितयम् dvītayam, a pair.

त्रयम् trayām or त्रितयम् trītayam or त्रयी trayī, a triad.

चतुष्टयम् śatusṭayam, a tetrad.

पञ्चतयम् pañśatayam, a pentad, etc.

PRONOUNS AND PRONOMINAL ADJECTIVES.**121 (261). Personal Pronouns.**

Base (in composition) मद् mād Base (in composition) त्वद् tvāḍ
and अस्मद् asmād. and युष्मद् yushmād.

SINGULAR.

N. अहम् aḥám, I.	त्वम् tvám, thou
A. माम् mām, me	त्वाम् tvām, thee
I. मया máyâ, by me	त्वया tváyâ, by thee
D. मह्यम् máhyam (mih ¹), to me	तुभ्यम् túbhyam (tib ¹), to thee
Ab. मत् māt, from me	त्वत् tvát, from thee
G. मम máma, of me	तव táva, of thee
L. मयि máyi, in me	त्वयि tváyī, in thee

DUAL.

N. A. आवाम् ávām	युवाम् yuvām
I. D. Ab. आवाभ्याम् ávābhyām	युवाभ्याम् yuvābhyām
G. L. आवयोः áváyoh	युवयोः yuváyoh

PLURAL.

N. वयम् vayám, we	यूयम् yúyám, you
A. अस्मान् asmān, us	युष्मान् yushmān, you
I. अस्माभिः asmābhiḥ, by us	युष्माभिः yushmābhiḥ, by you
D. अस्मभ्यम् asmābhyam, to us	युष्मभ्यम् yushmābhyam, to you
Ab. अस्मत् asmāt, from us	युष्मत् yushmāt, from you
G. अस्माकम् asmākam ¹ , of us	युष्माकम् yushmākam ¹ , of you
L. अस्मासु asmāsu, in us	युष्मासु yushmāsu, in you

¹ This is properly not a genitive at all, but a neuter sing. of an adjective stem formed with the suffix -ka.

The following enclitic forms are also used: Sg. A. मा mâ, त्वा tvâ; D. G. मे me, ते te. Du. A. D. G. नौ nau, वाम् vâm. Pl. A. D. G. नः naḥ, वः vaḥ.

Demonstrative Pronouns.

122 (262). Base (in composition) तद् tād, that (also=he, she, it).

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. सः sáh (ó) ¹	सा sá (ḥ)	ते té	ताः táḥ
A. तम् tám	ताम् tám	तान् tãn	ताः táḥ
I. तेन téna	तया táyá	तैः taiḥ	ताभिः tábhiḥ
D. तस्मै tásmāi	तस्यै tásyai	तेभ्यः tébhyāḥ	ताभ्यः tábhyāḥ
Ab. तस्मात् tásmât	तस्याः tásyāḥ		
G. तस्य tásya		तेषाम् téshām	तासाम् tāsām
L. तस्मिन् tásmīn	तस्याम् tásyām	तेषु téshu	तासु tāsū

Dual, m. f., N. A. V. तौ taú, ते té; I. D. Ab. ताभ्याम् tábhyām; G. L. तयोः táyoh.

Neuter, N. A. sg. तत् tát (Gk. τό, Lat. is-tud, Engl. **that**), du. ते té, pl. तानि tãni. The other cases are the same as in the masc.

123 (269). Base (in composition) इदम् idám, this (indefinitely).

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. अयम् ayám	इयम् iyám	इमे imé	इमाः imāḥ
A. इमम् imám	इमाम् imām	इमान् imān	इमाः imāḥ
I. अनेन anéna	अनया anáyā	एभिः ebhíḥ	आभिः ābhiḥ
D. अस्मै asmaí	अस्यै asyaí	एभ्यः ebhyaḥ	आभ्यः ābhyaḥ
Ab. अस्मात् asmāt	अस्याः asyāḥ		
G. अस्य asyá		एषाम् eshām	आसाम् āsām
L. अस्मिन् asmín	अस्याम् asyām	एषु eshú	आसु āsú

Dual, m. f., N. A. V. इमौ imaú, इमे imé; I. D. Ab. आभ्याम् ábhyām;
G. L. अनयोः anáyoh.

Neuter, N. A. sg. इदम् idám, du. इमे imé, pl. इमानि imāni.

124 (271). Base (in composition) अदस् adás, that.

SINGULAR.		PLURAL.	
MASC.	FEM.	MASC.	FEM.
N. असौ asaú	असौ asaú	अमी amī	अमूः amūḥ
A. अमुम् amúm	अमूम् amūm	अमून् amūn	अमूः amūḥ
I. अमुना amúnā	अमुया amuyá	अमीभिः amībhiḥ	अमूभिः amūbhiḥ
D. अमुमै amúshmai	अमुयै amúshyai	अमीभ्यः amībhyāḥ	अमूभ्यः amūbhyāḥ
Ab. अमुष्मात् amúshmát	अमुष्याः amúshyāḥ		
G. अमुष्य amúshya		अमीषाम् amīshām	अमूषाम् amūshām
L. अमुश्मिन् amúshmin	अमुष्याम् amúshyām	अमीषु amīshu	अमूषु amūshu

Dual, m. f. n., N. A. V. अमू amú; I. D. Ab. अमूभ्याम् amūbhyām,
अमूयोः amúyoh.

Neuter, N. A. sg. अदः adáh, pl. अमूनि amūni.

125. Like तद् tát are inflected :

A. 1 (263). The demonstrative pronouns : तद् tyád, he, she, it;
sg. N. स्यः syáh, स्या syá, तत् tyát; A. त्वम् tyám, त्वाम् tyām,
त्यत् tyát, etc.

2 (268). एतद् etád, this (very near); sg. N. एषः esháḥ¹, एषा eshá,
एतत् etát; A. एतम् etám, एताम् etām, एतत् etát, etc.

3 (270). एनद् enad (enclitic), he, she, it, is defective, only occurring in the A. sg. du. and pl., I. sg., and G. L. du. It is substituted for एतद् etád and इदम् idám when these refer to an एतद् etád or इदम् idám in a preceding sentence.

B (273). The **interrogative** pronoun किम् kím, who? sg. N. कः káh, का ká, किम् kím; A. कम् kám, काम् kām, किम् kím.

C (272). The **relative** यद् *yád*, who, which : sg. N. यः *yáh*, या *yá*, यत् *yát*; A. यम् *yám*, याम् *yám*, यत् *yát*.

Reflexive Pronouns.

126. 1 (265). स्वयम् *svayám*, self, is indeclinable (= 'of one's self'): स्वयं वृत्वान् *svayám vritávân*, I chose it myself, thou chocest it thyself, he chose it himself; स्वयं वृत्वती *svayám vritávatī*, she chose it herself.

2 (266). आत्मन् *âtman*, self, is declined like ब्रह्मन् *brahmân* (102). आत्मानमात्मना पश्य *âtmanâm âtmânâ pásya*, see thyself by thyself, gnosce te ipsum. It is used in the singular masc. even when referring to nouns in another gender or number.

3 (267). स्वः *sváh*, स्वा *svá*, स्वम् *svám* is a reflexive adjective, corresponding to Latin *suus, sua, suum*: स्वं पुत्रं दृष्ट्वा *svám putrám drishtvā*, having seen his own son. (On the decl. of स्व *sva*, see 130, c.) निजं *nigám* is used in the same sense: निजं धैर्यमदर्शयत् *nigám dhairyam ádarsayat*, he showed his (own) courage.

Compound Pronouns.

127 (275). By adding दृश् *dris*, दृश *drisa*, or दृक्ष *driksha* to certain pronominal bases, the following compound pronouns have been formed:—

तादृश् *tâdrís*, तादृश *tâdrísa*, तादृक्ष *tâdríksha*, such like.

एतादृश् *etâdrís*, एतादृश *etâdrísa*, एतादृक्ष *etâdríksha*, this like

यादृश् *yâdrís*, यादृश *yâdrísa*, यादृक्ष *yâdríksha*, what like

ईदृश् *îdrís*, ईदृश *îdrísa*, ईदृक्ष *îdríksha*, this like.

कीदृश् *kîdrís*, कीदृश *kîdrísa*, कीदृक्ष *kîdríksha*, what like?

Similarly formed are मादृश् *mâdrísa*, त्वादृश *tvâdrísa*, like me, like thee, etc. The feminine is formed with ईः *î*: तादृक् *tâdrík*, m. n.; तादृशी *tâdrísī*, f.

128 (276). By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compounds, implying quantity, have been formed :—

तावत् <i>tāvat</i> , so much	} declined like nouns in वत् <i>vat</i> (98).
एतावत् <i>etāvat</i> , so much	
यावत् <i>yāvat</i> , as much	
इयत् <i>īyat</i> , so much	} इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> (98).
कियत् <i>kīyat</i> , how much	

Note—कति *kāti*, how many? तति *tāti*, so many, and यति *yāti*, as many, are uninflected in the N. A., but in the other cases are declined like शुचि *sūkī* (109).

129 (277). The interrogative किम् *kim*, by adding चित् *kit*, चन *kaná*, or अपि *āpi*, is changed to an indefinite pronoun.

कश्चित् *kāskit*, काचित् *kākit*, किञ्चित् *kimkit*, some one; also कच्चित् *kākkit*, anything.

कश्चन *kāskanā*, काचन *kākanā*, किञ्चन *kimkanā*, some one.

कोऽपि *kó=pi*, कापि *kāpi*, किमपि *kímapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, when? कदाचित् *kadākit*, कदाचन *kadākanā*, once; क्व *kvā*, where? न क्वापि *nā kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yāh kāh*, whosoever; यस्य कस्य *yāsya kāsya*, of whomsoever.^h Likewise यः कश्चित् *yāh kāskit*, whosoever, or यः कश्चन *yāh kāska*, or यः कश्चन *yāh kāskanā*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद्यद्, *yó yāh, yā yā, yádyad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yáttad*, whatsoever.

Pronominal Adjectives.

130 (278). These are adjectives which follow the pronominal declension (तद् tád, 122) altogether or in part, but only if they are used in the senses given below.

a. अन्य anyá, other; अन्यतर anyatará, either; इतर ítara, other; एकतम ekatamá, one (of many); त्व tvá, other; and words formed with तर tara and तम tama from the pronominal stems क ka, त ta, य ya (कतर katará, which of two? कतम katamá, which of many? etc.), follow the pronominal declension throughout, taking द् d in N. A. V. sg. neut.; e. g. अन्यः anyáh, अन्या anyá, अन्यत् anyát.

b. The following differ only in taking म् m instead of द् d in N. A. V. sg. neut.: उभय ubháya, both; एक éka (117), one; एकतर ekatará, either; विश्व víśva, सम sama (enclitic), सिम simá, सर्व sárva, all; नेम néma, half.

Ex. सर्व sárva: sg. N. सर्वः sárvaḥ, सर्वा sárvā, सर्वम् sárvam; D. सर्वस्मै sárvasmai; Ab. सर्वस्मात् sárvasmât; G. सर्वस्य sárvasya; L. सर्वस्मिन् sárvasmin: pl. N. सर्वे sárve, सर्वाः sárvāḥ, सर्वाणि sárvāni.

Note—उभय ubháya has no dual, and नेम néma has optionally नेमाः némāḥ in the N. pl. masc.

c. The following optionally take the terminations of the nominal declension in the Ab. and L. sg. m. n., and in the N. pl. m.: अधर ádhara, inferior, west; अंतर ántara, outer (except अंतरा पूः ántará pūḥ, suburb) or lower (scil. garment); अपर ápara, other or inferior; अवर ávara, posterior, west; उत्तर úttara, subsequent, north; दक्षिण dákshina, right, south; पर pára, subsequent; पूर्व pūrva, prior, east; स्व svá, own.

Ex. पूर्व pūrva: sg. Ab. पूर्वस्मात् pūrvasmât or पूर्वौत् pūrvât; L. पूर्वस्मिन् pūrvasmin or पूर्वे pūrve: pl. N. पूर्वे pūrve or पूर्वाः pūrvāḥ.

d (283). अर्ध ardhá, half; अल्प álpa, little; कतिपय katipayá, some; चरम karamá, last; प्रथम prathamá, first; द्वय dvayá, two-

fold (and similar words in य ya: त्रय trayá); द्वितय dvítaya, two-fold (and similar words in तय taya: त्रितय trítaya), may follow the pronominal declension in the N. pl., and द्वितीय dvitīya and तृतीय trítīya in the whole singular.

Ex. चरमाः karamāḥ or चरमे karamé: D. द्वितीयाय dvitīyāya or द्वितीयस्मै dvitīyasmai; Ab. द्वितीयात् dvitīyāt or द्वितीयस्मात् dvitīyasmāt; G. द्वितीयस्य dvitīyasya; L. द्वितीये dvitīye or द्वितीयस्मिन् dvitīyasmin: N. pl. द्वितीयाः dvitīyāḥ.

Note—At the end of possessive compounds (218) these pronominal adjectives are treated like ordinary words.

CHAPTER IV.

CONJUGATION.

131 (286). Sanskrit verbs are inflected with either active or middle terminations.

The **active** voice is called **Parasmai-pada**, i. e. transitive (lit. 'word for another,' from परस्मै párasmai, D sg. of पर pára, another, i. e. a verb the action of which refers to another).

The **middle** voice is called **Ātmane-pada**, i. e. intransitive (from आत्मने ātmāne, D. sg. of आत्मन् ātmán, self, i. e. a verb the action of which refers to the agent).

The **passive** takes the terminations of the Ātmanepada, prefixing य ya to them in the four special or modified forms. In the other forms the passive, with two exceptions (178, 180), coincides with the Ātmanepada.

132. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

133 (290). There are in Sanskrit forms for nine moods and

tenses : 1. Present (indicative); 2. Imperfect (indicatⁱ_fe); 3. Imperative; 4. Optative (potential); 5. Perfect (reduplicated and periphrastic); 6. Aorist (first and second); 7. Future (simple and periphrastic); 8. Conditional; 9. Benedictive or Precative (a kind of aorist optative).

The above forms contain two principal groups, the present group (present, imperfect, imperative, optative) and the sibilant group (simple future, conditional, first aorist, benedictive). Of the remaining forms, two are reduplicated (perfect and second aorist, 3 : see 164), two are periphrastic (perfect and future), and one a root-preterite (second aorist, 1 and 2 : see 161 and 163).

Besides these forms, there is *one* infinitive (191), unconnected with any tense-stem ; and participles connected with three tenses, present, simple future, and perfect, active, middle, and passive.

There is neither a pluperfect nor a subjunctive in classical Sanskrit, nor is there an optative or imperative of any tense except the present. There are therefore far fewer verbal forms in non-Vedic Sanskrit than in Greek.

Special and General Forms.

134 (294). The four first of the above-mentioned forms, which may be called the Special or Modified Forms, belong to the present stem (cp Gk. *τύπτ-ω*, *ἔ-τυπτ-ον*, *τύπτ-οιμι*, *τύπτ-ε* with aor *ἔ-τυπ-ον*). This present stem is formed from the root in ten different ways. Hence Sanskrit grammarians have divided all verbs into ten classes, a division which may conveniently be retained. In the other five forms, which may be called General or Unmodified Forms, the terminations are added immediately (or after inserting a sibilant) to the root. In the tenth class, however (nearly all the verbs of which are secondary), the present stem is used in most of the general forms, as in the other secondary verbs (causatives, desideratives, intensives, and denominatives, which will be treated in 192-206).

The Ten Classes.

135 (295). The ten classes are divided into **two conjugations**. In the first, comprising the 1st, 4th, 6th, and 10th classes, the present stem ends in **अ a**, and remains unchanged throughout.

In the second conjugation, which comprises all the remaining classes, the terminations are added directly to the root or to the suffixes **उ u**, **नु nu**, or **नी nî** in the **present stem**, which is **changeable**, being **either strong or weak**.

Formation of the Present Stem.**136 (296). A. First Conjugation.**

1. The first or Bhû class adds **अ a** to the last letter of the root, which takes Guna of a final vowel (short or long) and of a short medial vowel followed by *one* consonant.

भू bhû, to be: present stem **भव bháv-a**; **बुध् budh**, to know: **बोध bódh-a**.

2. The sixth or Tud class adds an accented **अ a** to the root, which (not having the accent) does not take Guna. Before the **अ a**, final **इ i** and **ई î** are changed to **इय् iy**, **उ u** and **ऊ û** to **उव् uv**, **ऋ ri** to **रिय् riya**, and **ॠ ri** to **इर ir**.

तुद् tud, to strike: present stem **तुद tud-á**. **रि ri**, to go: **रिय riy-á**. **नू nû**, to praise: **नुव nuv-á**. **मृ mri**, to die: **म्रिय mriya-á**. **कृ krî**, to scatter: **किर kir-á**.

3. The fourth or Div class adds **य ya** to the last letter of the root (this **य ya** having been accented originally, some roots of this class are shortened: **वध् vyadh**, **विध्य vídh-ya**).

नह् nah, to bind: **नह्य nah-ya**. **दिव् div**, to play: **दीव्य dív-ya** (65).

4. The tenth or Kur class adds **अय áya** to the last letter of the root.

A final vowel takes **Vriddhi**; a short medial vowel followed by *one* consonant takes Guna.

अ a and **ऋ ri** followed by one consonant become **आ á** and **ईr**

ir respectively: **मी** mī, to walk: **मायय** mây-áya. **चुर** kūr, to steal: **चोरय** kor-áya. **दल्** dal, to cut: **दालय** dâl-áya. **कृत्** krît, to praise: **कीर्तय** kirt-áya.

137 (321). **B. Second Conjugation.**

The **strong forms** are:—

- (1) The singular present and imperfect active.
- (2) All first persons imperative **active and 'middle**.
- (3) Third singular imperative active.

The strong forms have Guna of the radical vowel or the affix (the terminations being unaccented or weak). **नी** nî, however, is represented by **ना** nâ (9th class), and **न्** n by **न** na (7th class).

Note 1. The vowel of the root or affix is shortened in the weak forms owing to the terminations being accented (or strong).

Note 2. Among the general forms (134) the reduplicated perfect alone has a changeable base, the singular active being strong (see 151).

138 (299). 1. The **second** or Ad class adds the terminations directly to the root, which in the strong forms takes Guna if possible (136, 1).

Note—This and the seventh are the most difficult classes, because so many rules of internal Sandhi have to be observed, the various initials of the terminations coming into direct contact with the final of the root.

अद् ad, to eat: **अस्मि** ád-mi, **असि** ád-si, **अन्ति** ád-ti. **इ** i, to go: **एस्मि** émi, **एषि** éshi, **एति** éti. **लिह्** lih, to lick: **लेस्मि** léh-mi, **लेषि** lék-shi, **लेदि** lé-dhi (79).

2. The **third** or Hu class adds the terminations directly to the reduplicated root, which in the strong forms takes Guna if possible.

हु hu, to sacrifice: **जुहोमि** gu-hó-mi, I sacrifice; **जुहुमः** gu-hu-má'h, we sacrifice.

Note—The intensive verbs conjugated in the Parasmaipada (201) follow this class.

3. The **seventh** or Rudh class adds the terminations directly to the final consonant, before which न् n is inserted in the weak, and न na in the strong forms.

युज् yug, to join : युञ्जः yuñg-máh, we join ; युनज्मि yu-ná-g-mi, I join.

4. The **fifth** or Su class adds नु nu, which takes Guza in the strong forms, to the root.

सु su, to squeeze out : सुनुमः su-nu-máh, 1st pl. pres. ; सुनोमि su-nó-mi, 1st sg. pres.

5. The **eighth** or Tan class adds उ u, which in the strong forms becomes ओ o, to the root.

तन् tan, to stretch : तनुमः tan-u-máh, 1st pl. pres. ; तनोमि tan-ó-mi, 1st sg. pres.

Note—All verbs belonging to this class end in न् n, except कृ kri : करोमि kar-ó-mi, I do.

6. The **ninth** or Kri class adds to the root the syllable नी nî, which becomes ना nâ in the strong forms and is shortened to न् n before vowels in the weak forms.

क्री kri, to buy : क्रीणोमः k्री-nî-máh, 1st pl. ; क्रीणामि k्री-nâ-mi, 1st sing. ; क्रीणन्ति k्रीn-ánti, 3rd pl.

The Augment.

139 (301). The imperfect, the aorist, and the conditional take अ a (which is accented) as their augment. **This अ a forms Vriddhi with an initial vowel.**

बुध् budh : pres. बोधामि bódhâmi ; impf. अबोधम् ábodham. उद् und : उनज्मि unátti, he wets ; impf. औनत् aúnat. वृ रः वृच्छति ríkkhati, he goes ; impf. आच्छत् árkhat.

The augment of the impf. and aor. (which are then used imperatively) is dropped after the prohibitive particle मा मँ (μḗ) : मा भवान् कार्षीत् má bhávân kârshít, Let not your Honour do this ! or मा स्म करोत् má sma karot, May he not do it !

Reduplication.

140 (302). Five verbal forms take reduplication in Sanskrit, viz the present stem of the third conjugational class, the perfect, the reduplicated aorist, the desiderative, and the intensive. Each of these five has certain peculiarities, which must be treated separately under the special rules of reduplication (141, 146, 166, 198, 204). Common to all are the following. “

General Rules of Reduplication.

1 (303). The first syllable of a root (i. e. that portion of it which ends with a vowel) is reduplicated; e. g. बुध् budh = बुबुध् bu-budh.

2 (304). Aspirated letters are represented by their corresponding unaspirated letters; e. g. भिद् bhid, to cut, = बिभिद् bibhid; धृ dhû, to shake, = दुधृ dudhû.

3 (305). Gutturals are represented by the corresponding palatals, ह h by ज् g; e. g. कुट् kut, to sever, = चुकुट् kukut; खन् khan, to dig, = चखन् kakhan; गम् gam, to go, = जगम् gagam; हस् has, to laugh, = जहस् gahas.

4 (306). If the root begins with more than one consonant, the first only is reduplicated; e. g. कुश् krus, to shout, = चुकुश् kukrus; क्षिप् kship, to throw, = चिक्षिप् kikship.

5 (307). If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated; e. g. स्तु stu, to praise, = तुष्टु tushţu; स्था sthâ, to stand, = तस्था tasthâ; श्युत् skyut, to drop, = चुश्युत् kushyut; स्कन्द skand, to approach, = चस्कन्द kaskand. But स्मृ smri, to pine, = सस्मृ sasmri (m is soft).

6 (308). If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable; e. g. गाह् gâh, to enter, = जगाह् gagâh; क्री क्रि, to buy, = चिक्री kikri; सूद् sūd, to strike, = सुषूद् sushûd.

7 (309). If the radical (not final) vowel is ए e or ऐ ai, it becomes

इ 1; if it is ओ o or औ au, it becomes उ u: e. g. सेव् sev, to worship, = सिषेव् sishev; दौक् dhauk, to approach, = दुदौक् dudhauk.

8 (310). Roots with final ए e, ऐ ai, ओ o are treated like roots ending in आ â, taking अ a in the reduplicative syllable; e. g. धे dhe, to feed, = दधौ dadhau; गै gal, to sing, = जगौ gagau; शो so, to sharpen, = शशौ sasau.

Special Rule of Reduplication for the Third Class.

141 (316). च्च ri and च्च ri are represented in reduplication by इ 1; e. g. भृ bhri, to bear, = बिभर्ति bibhárti; पू prī, to fill, = पिपिर्ति pipartī.

Terminations.

142 (321). The following table gives the terminations, which are on the whole the same for all verbs, of the four modified forms. The chief difference is in the optative, which is characterised by ए e in the first, and या yâ and ई i in the second conjugation. It will prevent confusion to remember that the present has the primary (mi, si, ti, etc.), while the impf., opt., and impv. (the latter with some variations) have the secondary terminations (m, s, t, etc.)

Of the five general forms (133) the Future and, for the most part (especially in the middle), the Perfect take the primary, while the Conditional, the Aorist, and the Benedictive take the secondary, terminations

In order to understand the difference between the two conjugations, it is worth noting that, as in the a-declension, so in the a-conjugation, the accent never falls on the terminations, but always on the same syllable of the base (on the root in the first and fourth, on the affix in the sixth and tenth classes), which therefore remains unchanged. On the other hand, as in the declension of changeable bases, so in the second conjugation, the strong base has the accent, and is shortened in the weak forms by the shifting of the accent to the terminations. In the second

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conjugation, therefore, the terminations are accented except in the strong forms (137) and in the imperfect (the augment always being accented).

Present.	Imperfect.	PARASMAIPADA.		Imperative.
		Optative		
		1st conj.	2nd conj.	
1. मि mi ¹	अम् am ²	यम् eyam ²	याम् yām	अनि āni
2. सि si	स् s	एस् es	यास् yās	— (1) हि hi ⁴ (2)
3. ति ti	त् t	एत् et	यात् yāt	तु tu
1. वः vaḥ	व va	एव eva	याव yāva	आव āva
2. थः thaḥ	तम् tam	एतम् etam	यातम् yātām	तम् tam
3. तः taḥ	ताम् tām	एताम् etām	याताम् yātām	ताम् tām
1. मः maḥ	म ma	एम ema	याम yāma	आम āma
2. थ tha	त ta	एत eta	यात yāta	त ta
3. अन्ति anti ⁵	अन् an ⁶	एयुस् eyus	युस् yus	अन्तु antu ⁵

Present.	Imperfect,	ÂTMANEPADA.		Imperative.
		Optative.		
1. ए e	ए e (1) इ i (2)	एय eya	ई iya	ऐ ai
2. से se	थास् thâs	एथास् ethâs	ईथास् ithâs	स्व sva
3. ते te	त ta	एत eta	ईत ita	ताम् tām
1. वहे vahe	वहि vahi	एवहि evahi	ईवहि ivahi	आवहै āvahai
2. एथे ethe (1)	एथाम् ethām (1)	एथायाम्	ईथायाम्	एथाम् ethām (1)
आथे āthe (2)	आथाम् āthām (2)	एयथाम् eyāthām	ईयथाम् iyāthām	आथाम् āthām (2)
3. एते ete (1)	एताम् etām (1)	एयाताम्	ईयाताम्	एताम् etām (1)
आते āte (2)	आताम् ātām (2)	एयताम् eyātām	ईयताम् iyātām	आताम् ātām (2)
1. महे mahe	महि mahi	एमहि emahi	ईमहि imahi	आमहै āmahai
2. ध्वे dhve	ध्वम् dhvam	एध्वम् edhvam	ईध्वम् idhvam	ध्वम् dhvam
3. अन्ते ante (1)	अन्त anta (1)	एरन् eran	ईरन् iran	अन्ताम् antām (1)
अते ate (2)	अत ata (2)			अताम् atām (2)

Note 1—The final अ a of the first conjugation is lengthened before म् m or व् v; e g. भवामि bhávâ-mi, भवावः bhávâ-vaḥ.

Note 2—Terminations beginning with vowels should be added in the first conjugation after dropping the final अ a. Thus भव bháva + एत् et = भवेत् bháv-et.

Note 3—The terminations of the first conjugation given in the above table as beginning with ए e really contain the final अ a of the base+इ i; but on practical grounds it is preferable to assume that they begin with ए e.

-Note 4—Verbs of the first conjugation take no termination in the 2nd sg impv. Par. Those of the second generally take हि hi, which becomes धि dhi (=Gk. -θι) after a consonant (in 2, 3, 7). Verbs of the fifth and eighth drop हि hi, unless the उ u is preceded by a conjunct consonant: चिनु ki-nú, but आमुहि âp-nu-hí. Verbs of the ninth class, if ending in a consonant, take आन âna instead of हि hi: मथ् math, मथान math-âna; but क्री kri, क्रीणीहि kri-nî-hí.

Note 5—Verbs of the third class, and reduplicated bases (cp. 145, cl. II, 5, also 203), take अति ati and अतु atu in the 3rd pl. pres. and impv. Par. In the **Âtm.** of the whole **second conjugation** the न् n of the **3rd pl.** pres., impf., and impv. **is rejected.**

Note 6—Verbs of the third class, reduplicated bases, and विद् vid (cl. II), to know, in the 3rd pl. impf. Par., instead of अन् an, take उः uḥ, before which a final vowel requires Guṇa. उः uḥ may also be added to द्विष् dvish and to roots in आ â: अद्विषन् âdvish-an or अद्विषुः âdvish-uḥ; या yâ (cl. II), to go, अयान् âyân or अयुः ây-uḥ.

Paradigms.

143 (322). As the four classes of the first conjugation are inflected exactly alike, one paradigm will suffice for them. The same applies to the fifth and eighth classes. In the second class, द्विष् dvish has been used, instead of अद् ad, for the paradigm, because it illustrates better than अद् ad both the rules of internal Sandhi and the difference between strong and weak forms.

FIRST CONJUGATION.

First Class : √भू bhū, to be; Present stem भव bhāv-a.

PARASMAIPADA.			Present.			ÂTMANEPAIDA.		
SINGULAR.			SINGULAR.			DUAL.		
PLURAL.			PLURAL.			PLURAL.		
1. भवामि bhāvā-mi	भवामः bhāvā-maḥ	भवत bhāva-ta	भवामः bhāvā-maḥ	भवे bhāv-e	भवसे bhāva-se	भवामहे bhāvā-mahe	भवामहे bhāvā-mahe	भवामहे bhāvā-mahe
2. भवसि bhāva-si	भवथ bhāva-thaḥ	भवत bhāva-ta	भवत bhāva-ta	भवसे bhāv-se	भवसे bhāva-se	भवे bhāv-e	भवे bhāv-e	भवे bhāv-e
3. भवति bhāva-ti	भवतः bhāva-taḥ	भवन् bhāva-n	भवति bhāv-ti	भवते bhāv-te	भवते bhāva-te	भवेते bhāv-ete	भवेते bhāv-ete	भवेते bhāv-ete
Imperfect.								
1. अभवाम् ābhav-am	अभवामः ābhavā-ma	अभवत ābhava-ta	अभवामः ābhavā-ma	अभवे ābhav-e	अभवे ābhav-e	अभवावहि ābhavā-vahi	अभवावहि ābhavā-vahi	अभवावहि ābhavā-vahi
2. अभवः ābhava-ḥ	अभवाम् ābhava-tam	अभवन् ābhav-an	अभवत ābhava-ta	अभवथः ābhava-thaḥ	अभवथः ābhava-thaḥ	अभवेयाम् ābhav-ethām	अभवेयाम् ābhav-ethām	अभवेयाम् ābhav-ethām
3. अभवन् ābhava-t	अभवताम् ābhava-tām	अभवन् ābhav-an	अभवन् ābhav-an	अभवत ābhava-ta	अभवत ābhava-ta	अभवेताम् ābhav-etaṁ	अभवेताम् ābhav-etaṁ	अभवेताम् ābhav-etaṁ

Imperative.

1. भवानि	भवाम	भवै	भवामहै
bhāv-āni	bhāv-āma	bhāv-ai	bhāv-āmahai
2. भव	भवताम्	भवस्व	भवध्वम्
bhāva	bhāva-tam	bhāva-sva	bhāva-dhvam
3. भवतु	भवताम्	भवताम्	भवताम्
bhāva-tu	bhāva-tām	bhāv-antū	bhāv-antām

Optative.

1. भवेयम्	भवेम	भवेय	भवेमहि
bhāv-eyam	bhāv-ema	bhāv-eya	bhāv-emahi
2. भवेः	भवेत	भवेयाः	भवेध्वम्
bhāv-eḥ	bhāv-eta	bhāv-ethāḥ	bhāv-edhvam
3. भवेत्	भवेयुः	भवेताम्	भवेत्
bhāv-et	bhāv-eyuḥ	bhāv-eyātām	bhāv-etan

Imperative.

1.	द्वेषाणि dvésh-āni	द्वेषाव dvésh-āva	द्वेषाम dvésh-āma	द्वेषै dvésh-ai	द्वेषावहे dvésh-āvahai	द्वेषामहे dvésh-āmahai
2.	द्विद्दि dvid-dhi	द्विष्टम् dvish-tām	द्विष्ट dvish-tá	द्विह्व dviś-shvā	द्विषायाम् dvish-āthām	द्विह्वम् dvid-dhvām
3.	द्वेष्टु dvésh-tu	द्विष्टाम् dvish-tām	द्विपंतु dvish-āntu	द्विष्टाम् dvish-tām	द्विषाताम् dvish-āttām	द्विषताम् dvish-āttām

Optative.

1.	द्विष्याम् dvish-yām	द्विष्याव dvish-yāva	द्विष्याम dvish-yāma	द्विषीय dvish-īyá	द्विषीवहि dvish-īvāhi	द्विषीमहि dvish-īmāhi
2.	द्विष्याः dvish-yāḥ	द्विष्यातम् dvish-yātam	द्विष्यात dvish-yāta	द्विषीयाः dvish-īthāḥ	द्विषीयायाम् dvish-īyāthām	द्विषीध्वम् dvish-īdhvām
3.	द्विष्यात् dvish-yāt	द्विष्याताम् dvish-yāttām	द्विष्युः dvish-yūḥ	द्विषीत dvish-ītá	द्विषीयाताम् dvish-īyāttām	द्विषीन् dvish-īn

Third Class: √हु hu, to sacrifice; Present stem जुहु gūhu, जुहो gūhó.

PARASMAIPADA.			Present.		
SINGULAR.		DUAL.	PLURAL.	SINGULAR.	DUAL.
1. जुहोमि gūhó-mi	जुहुवः gūhu-váh	जुहुमः gūhu-máh	जुहुते gūhu-tá	जुह्वे gūhv-é	जुहुवहे gūhu-váhe
2. जुहोमि gūhó-shi	जुहुयः gūhu-táh	जुहुय gūhu-táh	जुहुते gūhu-tá	जुह्वे gūhv-é	जुहुवहे gūhu-váhe
3. जुहोति gūhó-ti	जुहुतः gūhu-táh	जुहुतः gūhu-táh	जुहुते gūhu-té	जुह्वे gūhv-é	जुहुवहे gūhu-váhe

ATMANEPADA.			Imperfect.		
SINGULAR.		DUAL.	PLURAL.	SINGULAR.	DUAL.
1. असुहोम ágūhav-am	असुहुव ágūhu-vá	असुहुम ágūhu-ma	असुहुते ágūhu-ta	असुह्वे ágūhv-i	असुहुवहे ágūhu-váhi
2. असुहोमि ágūho-ti	असुहुय ágūhu-tam	असुहुत ágūhu-ta	असुहुते ágūhu-ta	असुह्वे ágūhv-i	असुहुवहे ágūhu-váhi
3. असुहोति ágūho-t	असुहुतः ágūhu-tam	असुहुतः ágūhu-ta	असुहुते ágūhu-ta	असुह्वे ágūhv-i	असुहुवहे ágūhu-váhi

Imperative.

1. जुह्वानि guhāv-āni	जुहवाव guhāv-āva	जुह्वाम guhāv-āma	जुह्वै guhāv-ai	जुहवावहे guhāv-āvahai	जुह्वामहे guhāv-āmahai
2. जुह्वि guhū-dhī	जुहुतम् guhū-tām	जुहुत guhū-tā	जुहुष्व guhū-shvā	जुह्वताम् guhū-āthām	जुहुष्वम् guhū-dhvām
3. जुहोतु guhōtu	जुहुताम् guhū-tām	जुह्वतु guhū-ātva	जुहुताम् guhū-tām	जुह्वताम् guhū-ātām	जुह्वताम् guhū-ātām

Optative.

1. जुहुयाम् guhū-yām	जुहुयाव guhū-yāva	जुहुयाम guhū-yāma	जुह्वीय guhū-yā	जुह्वीवहि guhū-yāhi	जुह्वीमहि guhū-yāhi
2. जुहुयाः guhū-yāḥ	जुहुयातम् guhū-yātam	जुहुयात guhū-yāta	जुह्वीयाः guhū-yāḥ	जुह्वीयायाम् guhū-yāthām	जुह्वीध्वम् guhū-yādhvām
3. जुहुयात् guhū-yāt	जुहुयाताम् guhū-yātam	जुहुयुः guhū-yāḥ	जुह्वीत guhū-yā	जुह्वीयाताम् guhū-yāthām	जुह्वीरन् guhū-yārān

Fifth Class : √ सु su, to distil; Present stem सुनु sunu, सुनो sunó.

PARASMAIPADA.

Present.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	सुनोमि sunó-mi	सुनुवः sunu-váh	सुनुमः sunu-máh	सुन्वे sunv-é	सुनुवहे sunu-váhe	सुनुमहे sunu-máhe
2.	सुनोमि sunó-shi	सुनुयः sunu-tháh	सुनुय sunu-thá	सुनुषे sunu-shé	सुन्वाषे sunv-áthe	सुनुध्ये sunu-dhvé
3.	सुनोति sunó-ti	सुनुतः sunu-táh	सुन्नन्ति sunv-ánti	सुनुते sunu-té	सुन्वाते sunv-áte	सुन्वते sunv-áte

Imperfect.

1.	असुनुवम् ásunuv-am	असुनुव ásunu-va	असुनुम ásunu-ma	असुन्वि ásunv-i	असुनुवहि ásunu-vahi,	असुनुमहि ásunu-mahi
2.	असुनुतोः ásuno-h	असुनुतम् ásunu-tam	असुनुत ásunu-ta	असुनुयाः ásunu-tháh	असुन्वायाम् ásunv-áthām	असुनुध्यम् ásunu-dhvam
3.	असुनुत ásuno-t	असुनुताम् ásunu-tām	असुन्वन् ásunv-an	असुनुत ásunu-ta	असुन्वाताम् ásunv-átām	असुन्वत ásunv-ata

Imperative.

1. सुनयानि sunáy-āni	सुनवाव sunáv-āva	सुनवाम sunáv-āma	सुनवै sunáv-ai	सुनवावहै sunáv-āvahai	सुनवामहै sunáv-āmahai
2. सुनु sunú	सुनुतम् sunu-tām	सुनुत sunu-tá	सुनुष्व sunu-shvá	सुनुयायाम् sunv-āttām	सुनुध्वम् sunu-dhvām
3. सुनोतु sunó-tu	सुनुताम् sunu-tām	सुनुतु sunv-ántu	सुनुताम् sunu-tām	सुनुतायाम् sunv-āttām	सुनुताम् sunv-āttām

Optative.

1. सुनुयाम् sunu-yām	सुनुयाव sunu-yāva	सुनुयाम sunu-yāma	सुन्वीय sunv-īyá	सुन्वीवहि sunv-īmáhi	सुन्वीयम् sunv-īdhvām
2. सुनुयाः sunu-yāḥ	सुनुयातम् sunu-yātam	सुनुयात sunu-yāta	सुन्वीयाः sunv-īttāḥ	सुन्वीयायाम् sunv-īyāttām	सुन्वीयम् sunv-īdhvām
3. सुनुयात् sunu-yāt	सुनुयातम् sunu-yātam	सुनुयुः sunu-yúḥ	सुन्वीत sunv-ītá	सुन्वीयायाम् sunv-īyāttām	सुन्वीयम् sunv-īdhvām

Imperative.

रुणधनि runādh-āni	रुणधव runādh-āva	रुणधाम runādh-āma	रुणधै runādh-ai	रुणधवहै runādh-āvahai	रुणधामहै runādh-āmahai
1. रुण्डि rund-dhī	रुण्डम् rund-dhām	रुण्ड rund-dhā	रुण्डस्व rund-dhā	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām
2. रुण्डि rund-dhī	रुण्डम् rund-dhām	रुण्ड rund-dhā	रुण्डस्व rund-dhā	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām
3. रुण्डि rund-dhī	रुण्डम् rund-dhām	रुण्ड rund-dhā	रुण्डस्व rund-dhā	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām

Optative.

1. रुण्डाम् rund-dhām	रुण्डाय rund-dhāva	रुण्डायाम् rund-dhām	रुण्डायै rund-dhāi	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām
2. रुण्डाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām
3. रुण्डाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām	रुण्डायाम् rund-dhām

Ninth Class: √ क्री क्री, to buy; Present stem क्रीणी क्रीनी, क्रीणा क्रीना, क्रीण क्रीण.

PARASMATPADA.			Present.		
SINGULAR.			SINGULAR.		
DUAL.			DUAL.		
PLURAL.			PLURAL.		
1.	क्रीणामि	क्रीणीवः	क्रीणीमः	क्रीणीवहे	क्रीणीमहे
	krīṇā-mi	krīṇī-váh	krīṇī-máh	krīṇī-váhe	krīṇī-máhe
2.	क्रीणामि	क्रीणीयः	क्रीणीय	क्रीणाये	क्रीणीध्वे
	krīṇā-si	krīṇī-tháh	krīṇī-tháh	krīṇ-āthe	krīṇī-dhvé
3.	क्रीणति	क्रीणीतः	क्रीणीति	क्रीणीते	क्रीणीते
	krīṇā-ti	krīṇī-táh	krīṇ-ānti	krīṇ-āte	krīṇ-āte

Imperfect.

1.	अक्रीणाम्	अक्रीणीव	अक्रीणीम	अक्रीणीवहि	अक्रीणीमहि
	ákrīṇā-m	ákrīṇī-va	ákrīṇī-ma	ákrīṇī-vahi	ákrīṇī-mahi
2.	अक्रीणाः	अक्रीणीतम्	अक्रीणीत	अक्रीणायाम्	अक्रीणीध्वम्
	ákrīṇā-h	ákrīṇī-tam	ákrīṇī-ta	ákrīṇ-āthām	ákrīṇī-dhvam
3.	अक्रीणात्	अक्रीणीताम्	अक्रीणीत	अक्रीणाताम्	अक्रीणीत
	ákrīṇā-t	ákrīṇī-tām	ákrīṇī-ta	ákrīṇ-ātām	ákrīṇ-āta

Imperative.

1. क्रीयानि krīnāni	क्रीयाव krīnā-va	क्रीयाम krīnā-ma	क्रीयै krīnāi	क्रीयावहे krīnā-vahai	क्रीयामहे krīnā-mahai
2. क्रीयिहि krīnī-hi	क्रीयितम् krīnī-tām	क्रीयित krīnī-tā	क्रीयिष्व krīnī-shvā	क्रीयायाम् krīn-āthām	क्रीयिध्वम् krīnī-dhvām
3. क्रीयातु krīnā-tu	क्रीयिताम् krīnī-tām	क्रीयंतु krīn-āntu	क्रीयिताम् krīnī-tām	क्रीयाताम् krīn-āthām	क्रीयताम् krīn-ātām

Optative.

1. क्रीयियाम् krīnī-yām	क्रीयिष्व krīnī-yāva	क्रीयियाम krīnī-yāma	क्रीयिष्व krīn-iyā	क्रीयिवहि krīn-ivāhi	क्रीयिमहि krīn-imāhi
2. क्रीयियाः krīnī-yāḥ	क्रीयियातम् krīnī-yātam	क्रीयियात krīnī-yāta	क्रीयियाः krīn-īthāḥ	क्रीयियायाम् krīn-iyāthām	क्रीयिध्वम् krīn-idhvām
3. क्रीयियात् krīnī-yāt	क्रीयियाताम् krīnī-yātam	क्रीयियुः krīnī-yūḥ	क्रीयित krīn-itā	क्रीयियाताम् krīn-iyāthām	क्रीयिरन् krīn-irān

Irregularities.**First Conjugation.**

144. **First or Bhû Class.** 1. कम् *kram*, to step, आ-चम् *â-lam*, to sip, गुह् *guh*, to conceal, श्विष् *shthiv*, to spit, lengthen their vowel in the present base: क्राम *krâma*, आचाम *â-kâma*, गूह *gûha*, श्वीव *shthîva*; मृज् *mrig*, to cleanse, takes Vriddhi: मार्ज *mârja*; सद् *sad*, to sink, takes ई î: सीद *sîda* (Lat. *sîdo*).

2. चृ *ri*, to go, गम् *gam*, to go, यम् *yam*, to restrain, form the present base with क् *kkha* (=Gk. *σκ*): चृक् *ríkkha*, गक् *gákkha*, यक् *yákkha* (also इष् *ish*, to wish, in the 6th cl: इक् *ikkhá*).

3. घ्रा *ghrâ*, to smell, पा *pâ*, to drink, स्था *sthâ*, to stand, have a reduplicated present base: जिघ्र *gíghra*, पिब *píba* (Lat. *bibo*), तिष्ठ *tíshtha* (Gk. *ῥιστη-*, Lat. *sisto*).

4. दंश् *dams*, to bite, मंथ् *manth*, to churn, रंज् *rañg*, to tinge, संज् *sañg*, to adhere, स्वंज् *svañg*, to embrace, drop the nasal: दश् *dása*, etc

5. दृश् *dris*, to see, ध्मा *dhmâ*, to blow, म्ना *mnâ*, to study, substitute पश्य *páśya*, धम *dhâma*, मन *mâna*.

6. गुप् *gup*, to protect, धूप *dhûp*, to warm, take आय *âya*: गोपाय *gopâya*, धूपाय *dhûpâya*; कम् *kam* takes अय *aya* with Vriddhi: कामय *kâmâya* (properly causative).

Fourth or Div Class. 1. तम् *tam*, to languish, दम् *dam*, to tame, भ्रम् *bhram*, to roam, मद् *mad*, to rejoice, शम् *sam*, to cease, अ्रम् *sram*, to be weary, lengthen their vowel: ताम्य *tâmya*, etc.

2. Verbs in ओ *o* drop the ओ *o* before य *ya*; e.g. शो *so*, to sharpen, श्यति *syâti* (cp. 136, 3).

3. भ्रंश् *bhrams*, to fall, drops its nasal: भ्रश्य *bhrâśya*; व्यध् *vyadh*, to pierce, takes Samprasârana¹: विध्य *vidhya*; जन् *gan*, to be born, substitutes जाय *gâya*.

¹ The term applied by native grammarians to the contraction

¶ **Sixth or Tud Class.** 1. कृत् *kṛit*, to cut, खिद् *khid*, to vex, विश् *piś*, to form, मुच् *muḥ*, to loosen, लिप् *lip*, to paint, लुप् *lup*, to break, विद् *vid*, to find, सिच् *sik*, to sprinkle, insert a nasal; e.g. सिंच् *siñkā*.

2. इष् *ish* substitutes इक् *kh* for ष् *sh*: इच्छ् *ikkhā* (cp. 1st cl. 2).

3. प्रङ् *prakh*, to ask, भ्रज् *bhragg*, to fry, व्रश्च् *vrask*, to cut, shorten र *ra* to च् *ri*: पृच्छ् *prikkhā*, भृज्ज् *bhriggā*, वृश्च् *vriskā*.

Second Conjugation.

— **Second or Ad (Dvish) Class.** 1. अन् *an*, to breathe, जख् *gaksh*, to eat, रुद् *rud*, to weep, श्च् *svas*, to breathe, स्वप् *svap*, to sleep, insert इ *i*, in the present forms, before terminations beginning with consonants except य् *y*; but ई *î* or अ *a* before the स् *s* and त् *t* of the 2nd and 3rd sg. impf. Par.: रोदिमि *ródi-mi*, but रुदंति *rud-ánti*, रुद्याम् *rud-yām*; impf. sg. 3. अरोदीत् *árod-î-t* or अरोदात् *árod-a-t*.

2. अस् *as*, to be, drops the initial अ *a* in the optative and all the weak forms of the pres. and impv. The 2nd sg. impv. is एधि *e-dhî*

3. इ *i* with अधि *adhi*, to read, inflected in the Âtm. only, resolves ई *î* in the pres. and ऐ *ai* (a- augm. + i) in the impf. into ईय् *îy* and ऐय् *aiy*: pr. 1. अधीये *adhîyé*, 2. अधीषे *adhîshé*; impf. 1. अध्यैयि *adhy-aîyi*, 2. अध्यैयाः *adhy-aîthâh*.

4. ईद् *id*, to praise, and ईश् *îś*, to rule, insert इ *i* before terminations beginning with स् *s* and ध् *dh* (i.e. 2. sg. pl. pres. and impv. Âtm.); e.g. ईशिषे *îś-i-shé*, ईशिध्वे *îś-i-dhvé*; ईशिष्व *îś-i-shvā*, ईशिध्वम् *îś-i-dhvām*.

5. चकास् *kakās*, to shine, जख् *gaksh*, to eat, जागृ *gâgrî*, to wake, दरिद्रा *daridrā*, to be poor, शास् *sās*, to rule, being treated as re-

of य् *ya*, व् *va*, र *ra*, ल *la*, to the corresponding vowels इ *i*, उ *u*. च् *ri*, ल् *li*, respectively (cp. 103, 104, foot-notes).

duplicated verbs, take अति ati and अतु atu in the 3. p. pres. aṭi impv., and उः uḥ instead of अन् an in 3. pl. impf.; e.g. 3. sg. दरिद्राति daidrā-ti, 3. pl. दरिद्रति dāidr-ati. शास् sās is changed to शिष् sish in the weak forms before consonants: 3. sg. शास्ति sās-ti; 3. du. शिष्टः sish-táh; 3. pl. शासति sās-ati.

6. ब्रू brū, to speak, inserts ई ī in the strong forms before terminations beginning with consonants: ब्रवामि brāvīmi.

7. a. मृज् mrig, to cleanse, takes Vriddhi instead of Guṇa. माँश्चि māśh-ti

b. यु yu, to join, and all other roots ending in उ u, take Vriddhi instead of Guṇa in the strong forms before terminations beginning with consonants: यौमि yaú-mi, but अयवम् áyav-am.

8. वश् vas, to desire, takes Samprasāraṇa in the weak forms: वस्मि vāsmi, but उश्चः usvák.

9. विद् vid, to know, besides the regular pres. वेद्मि védmi, has also a perfect form with a pres. sense: वेद véda, pl. विद्म vidmá (Gk. οἶδα, ἴδμεν; Germ. weiss, wissen), orig. vi-veda, etc. (cp. 148).

10. शी śī, to lie down, sleep (Ātm. only), takes Guṇa in the present stem and inserts र r in the 3. pl. pres. impf. and impv.: 3. sg. शेते sé-te (Gk. κείται); 3. pl. शेरेते sér-ate, शेरेताम् sératām, अशेरत áserata.

11. हन् han (Par.), to kill, drops न् n before त् t and थ् th in the weak forms: 3. sg. हन्ति hānti, but 2. pl. हथ ha-thá. In the 3. pl. pres., impf., impv. the radical अ a is dropped and the ह् h becomes घ gh: घ्नन्ति ghnānti, घ्नन्तु ghnāntu, अघ्नन् ághnan. The 2. sg. impv. is जहि gahí (dissimilated, like a reduplicated form, for हहि ha-hí).

Third or Hu Class. 1. दा dā, to give, and धा dhā, to place, use दद् dad and दध् dadh as their bases in the weak forms. दध् dadh (against 69) becomes धत् dhat before त् t and थ् th: दधामि dadhā-mi, but दध्वः dadh-váh, धत्यः dhat-thák. The 2. impv. Par. is देहि de-hí and धेहि dhe-hí.

१. मा *mâ*, to measure, and हा *hâ*, to run away, both Âtm., have मिमी *mimî* and जिही *gihi* as their pres. stems, dropping the ई *i* before vowels. pres. sg. जिहे *gih-e*, जिहीषे *gihi-she*, 3. pl. जिहते *gih-ate*; impf. अजिहि *âgihi-i*, अजिहीषाः *âgihi-thâh*, 3. pl. अजिहत *âgih-ata*.

हा *hâ*, to leave, Par., has जही *gahi* in weak forms, dropping the ई *i* before vowels and य *y*. जहामि *gâhâmi*, but 2. pl. जहीत *gâhî-ta*, 3. pl. जहति *gâh-ati*; opt जह्याम् *gah-yâm*; impv. 2. sg. जहीहि *gâhî-hi*.

२. पृ *prî* and other verbs in which final वृ *ri* is preceded by a labial change the vowel to ऊ *ûr*, except where it requires Guna or Vriddhi: पिपर्मि *pîparmi*, but 1. du. पिपूर्वः *pîpûrvah*.

Fifth or Su Class. १. Roots ending in vowels may drop the उ *u* before व *v* and म *m*: सुनोमि *sunô-mi*, but सुन्वः *sun-vâh* or सुनुवः *sunu-vâh*.

२. Roots ending in consonants change उ *u* to उव् *uv* before vowels शक्नुवन्ति *sak-nuv-ânti*.

३. श्रु *sru*, to hear, and धू *dhû*, to shake, have शृणु *srînu* and धुनु *dhunu* as their pres. stems.

Seventh or Rudh Class. १. अञ्ज् *añg*, to anoint, इध् *indh*, to kindle, भञ्ज् *bhañg*, to break, and हिंस् *hims*, to kill, drop their nasal before inserting न *na*: भनञ्मि *bha-nâ-gmi*.

२. तृह् *trîh*, to kill, inserts ये *ne* instead of य *na*: तृयेमि *trinéhmi*.

Eighth or Tan Class. कृ *kri*, to do, has as its strong base करो *karô*, and as its weak base कुरु *kuru*, the उ *u* of which is dropped before म *m*, य *y*, व *v*: करोमि *karô-mi*, कुर्वः *kur-vâh*, कुरुयः *kuru-thâh*, कुर्याम् *kur-yâm*. Other verbs of this class may drop the उ *u* before व *v* and म *m*, as in the fifth. All verbs belonging to this class are both Par. and Âtm.

Ninth or Krî Class. १. दृ *drî*, to tear, धू *dhû*, to shake, पू *pû*, to purify, पू *prî*, to fill, लृ *lû*, to cut, वृ *vrî*, to choose, स्तृ *strî*,

to cover, shorten their vowel in the pres. stem; e.g. पुनामि *pīn-nā-mi*.

2. ज्या *gyā*, to grow weak, ज्ञा *gñā*, to know, ग्रह *grah*, to seize, are shortened to जि *gi*, जा *gā*, गृह् *grīh*; e.g. जानामि *gā-nā-mi*.

3. बन्ध् *bandh*, to bind, मन्थ् *manth*, to shake, drop the nasal; e.g. बध्नामि *badh-nā-mi*, मथ्नामि *math-nā-mi*.

General or Unmodified Tenses.

145 (323). In the remaining forms—the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorists, the Simple Future, the Periphrastic Future, the Conditional, and the Benedictive—all verbs are treated alike, the distinguishing features of the Present stem disappearing. Only the verbs of the tenth class preserve their अय *aya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

146 (313-316). **Special Rules of Reduplication.**

1. कृ *rī*, कृ *rī*, and लृ *lī* are represented by अ *a* in the reduplicative syllable: कृ *krī*, to do, चकार *kakāra*; तृ *trī*, to cross, ततार *tatāra*; कृप् *klīp*, to be able, चकल्प *kakālpa*.

2. a. Initial अ *a* or आ *ā* followed by *one* consonant becomes आ *ā* अद् *ad*, to eat, आद *āda*; आप् *āp*, to obtain, आप *āpa*.

b. Initial अ *a* or आ *ā* followed by *two* consonants, and initial कृ *rī*, prefix आन् *ān*. अर्च *ark*, to honour, आनर्च *ānārka*; कृज् *rig*, to obtain, आनृजे *ānrigé*.

3. Roots beginning with इ *i* or उ *u* (not prosodically long) contract इ *i* + इ *i* and उ *u* + उ *u* to ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guna or Vriiddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base.

इष् *ish*, ईषतुः *īshātuḥ*, they two wished; इषेय *i-y-ésha*, I wished; उक् *uk*, ऊक्तुः *ūkātuḥ*, they two were pleased; उवोच *u-v-óka*, I was pleased.

147 (325). The reduplicated perfect may be formed from all monosyllabic roots except those beginning with any vowel prosodically long but अ a and आ â (see 146, 2). All other verbs, i. e. (1) monosyllabic roots beginning with a prosodically long vowel (except अ a or आ â), (2) polysyllabic roots, e. g. चक्रस् kakâs, and (3) verbs of the tenth class and derivative verbs (Causatives, Desideratives, Intensives, Denominatives), form their perfect periphrastically.

148 (326) The terminations of the reduplicated perfect are:—

PARASMAIPADA.

1.	अ a	(इ)व (i)vá	(इ)म (i)má
2.	(इ)थ (i)tha	अथुः áthuh	अ á
3.	अ a	अतुः átuḥ	उः úḥ

ÂTMANEPAIDA.

1.	ए é	(इ)वहे (i)váhe	(इ)महे (i)máhe
2.	(इ)षे (i)shé	आथे áthe	(इ)ध्वे (i)dhwé ¹
3	ए é	आते áte	इरे íre

The singular Parasmai is strong.

The terminations beginning with consonants are added with the connecting vowel इ i, except in eight verbs: द्रु dru, to run, श्रु sru, to hear, स्तु stu, to praise, सु sru, to flow, कृ kri, to do, भृ bhri, to bear, वृ vrr, to choose, सृ sri, to go, **where it must be omitted.** The 3. pl. Âtm. retains the इ i even in these verbs. The इ i is omitted in the 2. sg. Par. in those verbs which do not take इ i in the future.

Ex. चकार्य kakártha, चक्रम kakrimá, चक्रिरे kakriré.

149 (329). Roots ending in आ â (or diphthongs = आ â, 140, 7), drop the आ â before vowels and the intermediate इ i. दधाय,

¹ On the change of ध dh to ह dh, see p. 106, 5.

dadhā́-tha, दधिय dadh-i-thá, दधुः dadh-úh These roots (except ह्वे hve, to call) also take औ au as their termination in 1. and 3. sg. Par. धा dhā, दधौ dadháu.

150 (327). 1. Vowels capable of Guna, take it throughout the singular if followed by *one* consonant

इष् ish, इयेष iy-ésh-a; बुध् budh, बुबोध bubódha; but जीव् gîv, जिजीव् gîgîva.

2. Final vowels take Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular: नी ní, to lead, 1. निनाय nināya or निनय nināya, 2. निनेथ ninétha or निनयिथ nináyitha, 3. निनाय nināya.

3. Medial अ a before a single consonant is lengthened (i.e. takes Vriddhi) optionally in the first and necessarily in 3 sg.; e.g. हन् han, to kill, 1. जघान gaghána or जघन gaghána, 3. जघान gaghána.

151 (328). On the other hand, the root in the weak forms is weakened in the following cases:—

1. Roots in which अ a is preceded and followed by a single consonant (e.g. पत् pat), and which in their reduplicated syllable repeat the initial consonant unchanged (this excludes roots beginning with aspirates, with gutturals, and with व् v), contract the two syllables to one with the diphthong ए e (cp. Lat. cap-io, cēp-i). This contraction takes place even in 2 sg. Par, when थ tha is added with इ i (the strong form is used when थ tha is added without इ i): पच् pak, पेचिथ peki-thá, but पपक्य papák-tha, पेचुः pekúh; तन् tan, तेनिथ ten-i-thá, तेनुः tenúh.

Note—तृ trî, to cross, फल् phal, to burst, भज् bhaj, to enjoy, and राध् rádh (in the sense of 'killing') irregularly follow the above rule; e.g. तृ trî, ततार tatāra, तेरुः terúh. Some others do so optionally.

2. Roots beginning with व va, also यज् yag, to sacrifice, व्यध् vyadh, to pierce, and ग्रह् grah, to seize, take Samprasāraṇa in the weak

fo. ns In these verbs इ i and उ u represent य ya and व va in the reduplicative syllable. वह् vah, to carry, उवाह u-vāha, but ऊहिम ūhimá (= u-uh-imá); यज् yag, इयाज i-yāga, but ईजिम ījimá (= i-ig-imá).

3. खन् khan, to dig, गम् gam, to go, घस् ghas, to eat, जन् gan, to be born, हन् han, to kill, drop their radical vowel in the weak forms: जगाम gagāma, जग्मुः gagmúh; जघास gaghāsa, जक्षुः gākshúh; जघान gaghāna, जग्मुः gaghnúh.

4. ग्रंथ् granth, to tie, दम् dambh, to deceive, अश् sranth, to become loose, and संज् svañg, to embrace, optionally drop the nasal, in which case the first three follow 151, 1: जग्रंथुः gāgranthúh or ग्रेशुः grethúh

152 (330). In the weak forms, before terminations beginning with vowels, final

(1) इ i, ई ī, ऋ r, if preceded by one consonant, become य y, र r; if by more than one, इय iy, अर ar: नी nī, to lead, नित्युः ninyúh; अि sri, to go, शिश्रियुः sisriyúh; कृ krī, to do, चक्रुः kakrúh; स्तृ strī, to spread, तस्तारुः tastarúh.

(2) उ u and ऊ ū always become उव् uv यु yu, to join, युयुवुः yuyuvúh; स्तु stu, to praise, तुष्टुवुः tushuvúh.

(3) ऋ r becomes अर ar. कृ krī, to scatter, चक्रुः kakarúh.

Irregularities.

153. 1 (319). चि ki, to gather, जि gi, to conquer, हि hi, to impel, dissimilate the radical initial to a guttural: चिकाय kīkāya, जिगाय gīgāya, जिघाय gighāya.

2 (343, 14). भू bhū, to be, reduplicates with अ a and retains ऊ ū throughout: बभूव babhūva, बभूवुः babhūvúh.

3. अह् ah, to say, is defective, forming only 2. sg, dual; 3. sg., du., pl.: आत्य āttha, आह āha; आहयुः āhāthuh, आहतुः āhātuh. आहुः āhúh.

Paradigms of the Reduplicated Perfect.

154 (343). 1 तुद् tud, to strike :

1. तुतोद् तुतुदिव तुतुदिम तुतुदे तुतुदिवहे तुतुदिमहे
 tutóda tutud-ivá tutudimá tutudé tutudiváhe tutudimáhe
 2. तुतोदिथ तुतुदथुः तुतुद तुतुदिषे तुतुदाथे तुतुदिध्वे
 tutóditha tutudáthuh tutudá tutudishé tutudáthe tutudidhvé
 3. तुतोद् तुतुदतुः तुतुदुः तुतुदे तुतुदाते तुतुदिरे
 tutóda tutudátuh tutudúh tutudé tutudáthe tutudiré

2. धा dhā, to place : sg. 1. दधौ dadháu, 2. दधाथ dadhátha, or दधिय dadhithá; du. 1. दधिव dadhivá; pl. 3. दधुः dadhúh; Átm. 1 दधे dadhé, 2. दधिषे dadhishé.

3. तन् tan, to stretch : ततान tatána or ततन tatána, तेनिय tenithá; तेनिव tenivá; तेनुः tenúh; तेने tené, तेनिषे tenishé.

4. यज् yag, to sacrifice. इयाज iyága or इयज iyága, इयष्ट iyáshtha or इयजिथ iyágitha; ईजिव igivá; ईजुः igúh; ईजे igé, ईजिषे igishé.

5. हन् han, to kill जघान gaghána or जघन gaghána, जघंथ gaghántha or जघनिथ gaghánitha; जग्मिव gaghnivá; जग्मुः gaghnúh; जग्मे gaghné, जग्मिषे gaghnishé.

6. नी nī, to lead : निनाय nināya or निनय nināya, निनेथ ninétha, निनयिथ nináyitha; निन्यिव ninyivá; निन्युः ninyúh; निन्ये ninyé, निन्यिषे ninyishé; निन्यिध्वे ninyidhvé or ण्ङे -dhvé.

7. क्री kṛī, to buy : चिक्राय kikráya or चिक्रय kikráya, चिक्रेथ kīkrétha or चिक्रयिथ kīkráyitha; चिक्रियिव kīkriyivá; चिक्रियुः kīkriyúh; चिक्रिये kīkriyé, चिक्रियिषे kīkriyishé; चिक्रियिध्वे kīkriyidhvé or ण्ङे -dhvé.

8. कृ kṛī, to do : चकार kakára or चकर kakára, चकर्ष kakártha; चकृव kakrivá; चक्रुः kakrúh; चक्रे kakré, चकृषे kakrishé; चकृद्धे kakridhvé.

9. कृ kṛī, to scatter : चकार kakára or चकर kakára, चकरिथ ka-

kāritha; चक्रिव kakarivá; चकरुः kakarúh; चक्रे kakaré; चकरिषे kakarishé; चकरिध्वे kakaridhvé or °द्धे -dhvé.

10. धृ dhri, to hold: दधार dadhāra or दधर dadhāra, दधयै dadhārtha; दधिव dadhrivá; दधुः dadhrúh, दधे dadhré, दधिषे dadhri-shé; दधिध्वे dadhridhvé or °द्धे -dhvé.

11. स्तृ stri, to spread. तस्तार tastāra or तस्तर tastāra; तस्तर्थे tastārtha; तस्तरिव tastarivá; तस्तरुः tastarúh; तस्तरे tastaré, तस्तरिषे tastarishé; तस्तरिध्वे tastaridhvé or °द्धे -dhvé.

12. युयु, to join: युयाव yuyáva or युयव yuyáva, युयविष्य yuyávitha; युयुविव yuyuvivá; युयुवुः yuyuvúh; युयुवे yuyuvé, युयुविषे yuyuvishé; युयुविध्वे yuyuvidhvé or °द्धे -dhvé.

13. स्तु stu, to praise: तुष्टाव tushṭáva or तुष्टव tushṭáva, तुष्टोष्य tushṭótha; तुष्टुव tushṭuvá; तुष्टुवुः tushṭuvúh; तुष्टुवे tushṭuvé, तुष्टुषे tushṭushé; तुष्टुद्धे tushṭudhvé.

14. भू bhū, to be: बभूव babhūva, बभूविष्य babhūvitha; बभूविव babhūvivá; बभूवुः babhūvúh; बभूवे babhūvé, बभूविषे babhūvishé; बभूविध्वे babhūvidhvé or °द्धे -dhvé.

Periphrastic Perfect.

155 (342). Verbs which, according to 147, cannot form a reduplicated perfect, form their perfect by affixing आम् ām (accusative of a fem abstract noun in आ ङ) to the verbal base, and adding to this the reduplicated perfect of कृ kri, to do, भू bhū, to be, or अस् as, to be.

1. Monosyllabic roots beginning with a prosodically long vowel except अ a or आ ā: उँद् und, to wet: उँदाचकार undāmkakāra, उँदाबभूव undāmbabhūva, उँदामास undāmāsa.

2. Polysyllabic roots: चकास् kakās, to shine; चकासांचकार kakāsāmkakāra, °बभूव -babhūva, °आस -āsa.

3. Verbs of the tenth class and derivative verbs: बोधयांचकार bodhayāmkakāra, °बभूव -babhūva, °आस -āsa.

Note—After verbs which are used in the *Âtmanepada*, कृ *kṛ* is conjugated as *Âtm.*, but अस् *as* and भू *bhû* in the *Parasmaipada*. Hence from एधते *édhate*, he grows, एधांचके *edhāṃkake*, but एधांवभूव *edhāmbabhûva* and आस *-âsa*. In the passive all three auxiliary verbs follow the *Âtmanepada* (cp. 178).

Irregularities.

156 (326) 1. अय् *ay*, to go, आस् *âs*, to sit down, दय् *day*, to pity, take the periphrastic perfect.

2. It is taken optionally.

(a) by जागृ *gâgri*, to wake (जागराम् *gâgarām*), विद् *vid*, to know (विदाम् *vidām*).

(b) after reduplication, by भी *bhî*, to fear (विभयाम् *bibhayām*), भृ *bhri*, to bear (विभाराम् *bibharām*), and हु *hu*, to sacrifice (गुहवाम् *guhavām*).

Aorist.

157 (346). There are two kinds of aorists in Sanskrit as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the base.

Both aorists take the augment (which is always accented), and with some modifications, the terminations of the imperfect.

There are four forms of the First Aorist, three of the Second.

First Aorist.

158 (347). The first two forms of this aorist are really the same; but the former, being peculiar to verbs which take intermediate इ *i*, prefixes इ *i* to the sibilant, while the latter, being peculiar to verbs which reject the इ *i*, attaches the sibilant directly to the root. These two are the only forms of the aorist which take Guṇa or Vṛiddhi. They have Vṛiddhi in the *Parasmaipada* (in the first form a medial vowel takes Guṇa only) and Guṇa in the

Āmanepada (a medial vowel, as well as final *ri*, remains unchanged in the second form).

First Form.

लु *lū*, to cut.

Parasmaipada.

- | | | |
|-------------------------------|--------------------------------|----------------------------|
| 1. अलाविषम् <i>ālāv-isham</i> | अलाविष्व <i>ālāv-ishva</i> | अलाविष्म <i>ālāv-ishma</i> |
| 2. अलावीः <i>ālāv-īh</i> | अलाविष्टम् <i>ālāv-ishṭam</i> | अलाविष्ट <i>ālāv-ishṭa</i> |
| 3. अलावीत् <i>ālāv-īt</i> | अलाविष्टाम् <i>ālāv-ishṭām</i> | अलाविषुः <i>ālāv-ishuḥ</i> |

Ātmanepada.

- | | | |
|----------------------------------|---------------------------------|-------------------------------|
| 1. अलविषि <i>ālav-ishī</i> | अलविष्वहि <i>ālav-ishvahi</i> | अलविष्महि <i>ālav-ishmahi</i> |
| 2. अलविष्टाः <i>ālav-ishṭhāḥ</i> | अलविषायाम् <i>ālav-ishāthām</i> | अलविध्वम् <i>ālav-idhvam</i> |
| 3. अलविष्ट <i>ālav-ishṭa</i> | अलविषाताम् <i>ālav-ishātām</i> | अलविषत <i>ālav-ishata</i> . |

बुध् *budh*, to perceive, as it ends in a consonant, takes only Guza.

Par. sg. 1. अबोधिषम् *ābodhisham*; Ātm. अबोधिषि *ābodhishi*.

Note—ग्रह् *grah*, to seize, does not take Vriddhi. Other roots with अ a followed by a single consonant take it optionally.

Second Form.

क्षिप् *kship*, to throw.

Parasmaipada.

- | | | |
|-----------------------------------|--------------------------------|-------------------------------|
| 1. अक्षैप्सम् <i>ākshaip-sam</i> | अक्षैप्स्व <i>ākshaip-sva</i> | अक्षैप्स <i>ākshaip-sma</i> |
| 2. अक्षैप्सीः <i>ākshaip-sīh</i> | अक्षैप्सम् <i>ākshaip-tam</i> | अक्षैप्स <i>ākshaip-ta</i> |
| 3. अक्षैप्सीत् <i>ākshaip-sīt</i> | अक्षैप्साम् <i>ākshaip-tām</i> | अक्षैप्सुः <i>ākshaip-suḥ</i> |

Ātmanepada.

- | | | |
|----------------------------------|------------------------------------|---------------------------------|
| 1. अक्षिप्सि <i>ākship-si</i> | अक्षिप्स्वहि <i>ākship-svahi</i> | अक्षिप्समहि <i>ākship-smahi</i> |
| 2. अक्षिप्याः <i>ākship-thāḥ</i> | अक्षिप्सायाम् <i>ākship-sāthām</i> | अक्षिभ्रम् <i>ākship-dhvam</i> |
| 3. अक्षिप्स <i>ākship-ta</i> | अक्षिप्साताम् <i>ākship-sātām</i> | अक्षिप्सत <i>ākship-sata</i> |

नी *nī*, to lead (final vowel): Par. अनैषम् *ānaisham*; Ātm. अनेषि *āneshi*, 2. pl. अनेद्वम् *ānedhvam*.

कृ *krī*, to do (final *ri*): Par. अकार्षम् *ākārsham*; Ātm. अकृषि *ākṛīshi*, 2. अकृषाः *ākṛīthāḥ*, 3. अकृत *ākṛīta*.

Irregularities.

1. Terminations beginning with स् st or स् स् drop their स् s if the base ends in a short vowel or in a consonant except nasals: अक्षैः ákshaip-ta, अकृथाः ákri-thâh; but अमंस्त ámamsta, from मन् man, to think.

2. दा dâ, to give, धा dhâ, to place, स्था sthâ, to stand, change their vowels to इ i before the terminations of the Âtmanepada. These verbs take the second aorist in the Parasmaipada (163).

3. दृश् dris, to see, सृज् srig, to create, स्पृश् spris, to touch, take Vriddhi with metathesis in the Par.: सृज् srig, अस्त्राक्षम् ásrâksham; du. 2. अस्त्राष्टम् ásrâshṭam; Âtm. असृक्षि ásrîkshi, असृष्टाः ásrishṭhâh, असृष्ट ásrishṭa; du. असृक्ष्वहि ásrîkshvahi; pl. 2. असृद्धम् ásriddhvam.

4. The aor. of दह् dah, to burn, is difficult (cp. 60 and 69): अधाक्षम् ádhâksham; du. 2. अदाग्धम् ádagḍham; pl. 2. अदाग्ध अदाग्धा; Âtm. अधक्षि ádhakshi, 2. अदाग्धाः ádagḍhâh, अदाग्ध अदाग्धा; pl. 2. अधग्धम् ádhagḍhvam (69, note).

5. The termination ध्वम् dhvam of 2. pl. Âtm. becomes द्धम् dhvam when immediately attached to a root ending in any other vowel than आ â; optionally after intermediate इ i preceded by a semi-vowel or ह h: अकृद्धम् ákridhvam; but अलविध्वम् âlavidhvam or ण्दम् -dhvam. The ध्वे dhve of the perf. Âtm. 2. pl. under the same conditions becomes द्वे dhve.

Third Form.

159 (357). This is conjugated in the Par. only. The terminations are the same as in the first form, but with an स् s prefixed to them. Most verbs taking this form end in आ â or in diphthongs (which take आ â as their substitute). In the Âtm. these verbs take the second form.

या yâ, तौ go.

Parasmaipada.

- | | | |
|-----------------------|------------------------|--------------------|
| 1. अयासिषम् áyâsisham | अयासिष्व áyâsishva | अयासिष्म áyâsishma |
| 2. अयासीः áyâsíh | अयासिष्टम् áyâsishtam | अयासिष्ट áyâsishta |
| 3. अयासीत् áyâsīt | अयासिष्टाम् áyâsishtām | अयासिषुः áyâsishuḥ |

Fourth Form.

160 (360). The roots which take this form must end in a sibilant or ह h, preceded by any vowel but अ a or आ â. Their radical vowel remains unchanged. The terminations are those of the imperf. of the first conjugation (cp. 161), while the first three forms (cp. especially the second form) have the terminations of the second. This form corresponds to the Greek first aorist (ἐ-τυγ-σα).

1. दिश् dis, to show. **Parasmaipada.**

- | | | |
|-----------------------|-----------------------|---------------------|
| 1. अदिक्षम् ádik-sham | अदिक्षाव ádikshâva | अदिक्षाम् ádikshâma |
| 2. अदिक्षः ádik-shah | अदिक्षतम् ádikshatam | अदिक्षत ádikshata |
| 3. अदिक्षत् ádik-shat | अदिक्षताम् ádikshatām | अदिक्षन् ádikshan |

Ātmanepada.

- | | | |
|--------------------------|-------------------------|--------------------------|
| 1. अदिक्षि ádikshi | अदिक्षावहि ádikshâvahi | अदिक्षामहि ádikshâmahī |
| 2. अदिक्षयाः ádikshathâh | अदिक्षायाम् ádikshâthâm | अदिक्षध्वम् ádikshadhvam |
| 3. अदिक्षत ádikshata | अदिक्षाताम् ádikshâtām | अदिक्षन्त ádikshanta |

2. गुह् guh, to hide.

Parasmaipada.

- | | | |
|-----------------------|---------------------|----------------------|
| 1. अघुक्षम् ághuksham | अघुक्षाव ághukshâva | अघुक्षाम् ághukshâma |
|-----------------------|---------------------|----------------------|

Ātmanepada.

- | | | |
|---|--|---|
| 1. अघुक्षि
ághukshi | अघुक्षावहि or अगुह्रहि
ághukshâvahi or águhvahi | अघुक्षामहि
ághukshâmahī |
| 2. अघुक्षयाः or अगूढाः
ághukshathâh or ágûdhâh | अघुक्षायाम्
ághukshâthâm | अघुक्षध्वम् ¹
ághukshadhvam |
| 3. अघुक्षत or अगूढ
ághukshata or ágûdha | अघुक्षाताम्
ághukshâtām | अघुक्षन्त
ághukshanta |

¹ Or अगूढम् ágûdhvam.

3. लिह् lih, to smear. Par अलिक्षम् áliksham; Átm. अलिक्षि áhikshi, अलिक्षथाः álikshathâh or अलीढाः álidhâh (79), अलिक्षत álikshata or अलीढ álidha; अलिक्षध्वम् álikshadhvam or अलीढम् álidhvam
 4. दुह् duh, to milk. अधुक्षम् ádhuksham; अधुक्षि ádhukshi.
 5. दिह् dih, to anoint. अधिक्षम् ádhiksham; अधिक्षि ádhikshi

Second Aorist.**First Form.**

161 (363). This form is like an imperfect of the sixth class, the terminations of the first conjugation being attached to the unmodified root. It corresponds to the second aorist of the first conjugation in Greek (ἐ-τυν-ον).

सिच् sik, to sprinkle. **Parasmaipada.**

- | | | |
|-------------------|-------------------|----------------|
| 1. असिचम् ásik-am | असिचाव ásikâva | असिचाम ásikâma |
| 2. असिचः ásik-ah | असिचतम् ásikatam | असिचत ásikata |
| 3. असिचत् ásik-at | असिचताम् ásikatâm | असिचन् ásikan |

Ātmanepada.

- | | | |
|----------------------|---------------------|----------------------|
| 1. असिचे ásike | असिचावहि ásikâvahi | असिचामहि ásikâmahī |
| 2. असिचथाः ásikathâh | असिचेषाम् ásikethâm | असिचध्वम् ásikadhvam |
| 3. असिचत ásikata | असिचेताम् ásiketâm | असिचंत ásikanta |

Irregularities.

162 (364). १. ख्या khyâ, to tell, श्वि svi, to swell, ह्वे hve, to call, take this aorist by substituting a base ending in अ a. अख्यम् ákhyam, अश्वम् ásvam, अह्वम् áhvam.

2. दृश् dris, to see, takes Guṇa. अदर्शम् ádarsam.

3. अस् as, to throw, and शास् sâs, to command, are irregular. आस्थम् ásthām, अशिषम् áshisham (cp. 144, cl. ii, 5).

4 (366). वच् vak, to speak, पत् pat, to fall, नश् nas, to destroy, form contracted reduplicated aorists: अवोचम् ávokam (= á-va-vak-am, cp. Gk. ἐῖπον = éfeferon), अपप्तम् ápaptam (= á-pa-patam), अनेशम् ánesam (= á-nan-asam, cp. 151).

Second Form.

163 (368). The imperfect terminations of the second conjugation are attached to the root. This form corresponds to the second aorist of the second conjugation in Greek, e. g. ἔ-θη-ν = अधाम् á-dhâ-m. A few verbs ending in आ â take this form ; also भू bhû, to be. The आ â is retained throughout, except before उः uk of 3. pl., when it is rejected. There is no Âtmanepada (cp. p. 106, note 2).

दा dâ, to give

Parasmaipada.

1. अदाम् ádâm

अदाव ádâva

अदाम् ádâma

2. अदाः ádâh

अदातम् ádâtam

अदात ádâta

3. अदात् ádât

अदाताम् ádâtâm

अदुः áduh

भू bhû, to be.

1. अभूवम् ábhûvam

अभूव ábhûva

अभूम् ábhûma

2. अभूः ábhûh

अभूतम् ábhûtam

अभूत ábhûta

3. अभूत् ábhût

अभूताम् ábhûtâm

अभूवन् ábhûvan

Third or Reduplicated Form.

164 (370). Excepting a few primitive verbs, this form of the aorist is limited to verbs in अय aya (tenth class, denominatives, and causatives). The base, after dropping अय aya, is reduplicated, and takes the terminations of the imperfect (of the first conjugation).

The primitive verbs which take this form are : कम् kam, to love, द्रु dru, to run, श्री sri, to go : अदुद्रुवत् ádudruvat, he ran ; अशिश्रियत् ásisriyat, he went.

165 (372) a. The derivative verbs, after dropping अ aya, reduce their Guna and Vriiddhi vowels to the original simple vowels (20).

b (374). All roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (ámû-mudat). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (árarakshat).

c Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed to the long vowel (*ákukyutat*, not *ákûkyutat*).

In other words, the reduplicated base, with the augment, is either $\cup - \cup$ or $\cup \cup -$. In roots beginning and ending with two consonants, this metrical rhythm is necessarily broken *ákaskandat*.

Special Rule of Reduplication.

166 (375). अ a, इ i, उ u, च ri are represented in the reduplicative syllable by
 \cup a or इ i, इ i, उ u, इ i, which are all lengthened if necessary.

1. $\cup - \cup$.

जन् *gan*, to beget: अजीजनत् *ágiganat*; मुच् *muk*, to release
 अमूमुचत् *ámúmut*; वृध् *vṛdh*, to grow: अवीवृधत् *ávivṛdhat*;
 ज्ञपय *gñap-aya*, caus. of ज्ञा *gñâ*, to know. अजिज्ञपत् *ágigñapat*.

2. $\cup \cup -$.

दीप् *dîp*, to shine: अदिदीपत् *ádîdîpat*.

Irregularity.

167 (379). The causal aorist of स्था *sthâ*, to stand, is slightly irregular: अतिष्ठिपत् *âtishtkipat* (for *âtishtapat*).

Simple Future.

168 (381). The future is formed by adding to the base स्य *sya*, or, with intermediate इ i, इष्य *ishya*, to which are attached the terminations of the present of the first conjugation (cp. 142).

1. Final ए e, ऐ ai, ओ o are changed to आ â: गै *gai*, to sing: गास्यामि *gâsyâmi*.

2. Final vowels and prosodically short medial vowels take Guṇa: जि *gi*, to conquer: जेष्यामि *geshyâmi*; दृश् *dris*, to see: द्रक्ष्यामि *drakshyâmi*; बुध् *budh*, to perceive: भोक्ष्ये *bhotshyê*; भिद् *bhid*,

to cleave • भेत्स्यामि bhetsyāmi; वक् vak, to speak • वक्ष्यामि vākshyāmi.

चुर kur, to steal, forms its future चोरयिष्यामि korayishyāmi.

बुध् budh, to know: Par. बोधिष्यामि bodhishyāmi, बोधिष्यसि bodhishyāsi, बोधिष्यति bodhishyāti, etc. Âtm. बोधिष्ये bodhishyē, बोधिष्यसे bodhishyāse, बोधिष्यते bodhishyāte.

इ i, to go: Par. एष्यामि eshyāmi, एष्यसि eshyāsi, एष्यति eshyāti, etc. Âtm. एष्ये eshyē, एष्यसे eshyāse, एष्यते eshyāte, etc.

Periphrastic Future.

169 (384). It is formed by adding the present of the verb अस् as, to be, to the nom. masc. of a base in तृ tri (cp. 112). The nom. sg. is used in all forms except the third persons dual and plural, in which the nom. dual and pl. are used. The auxiliary is omitted in the third persons.

तृ tri is added, with or without the intermediate इ i, to the root, which takes Guna. कृ kri, कर्तृ kartri; भू bhū, भवितु bhavitrī.

बुध् budh, to know. **Parasmaipada.**

- | | | |
|--------------------------|---------------------|--------------------|
| 1. बोधितास्मि bodhitāsmi | बोधितास्वः -tāsvaḥ | बोधितास्मः -tāsmah |
| 2. बोधितासि bodhitāsi | बोधितास्यः -tāsthaḥ | बोधितास्य -tāstha |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

Âtmanepada.

- | | | |
|-----------------------|----------------------|----------------------|
| 1. बोधिताहे bodhitāhe | बोधितास्वहे -tāsvahe | बोधितास्महे -tāsmahē |
| 2. बोधितासे bodhitāse | बोधितासाधे -tāsāthe | बोधिताध्वे -tādhwē |
| 3. बोधिता bodhitā | बोधितारौ -tārau | बोधितारः -tārah |

इ i, to go.

Parasmaipada.

- | | | |
|-------------------|------------------|-----------------|
| 1. एतास्मि etāsmi | एतास्वः etāsvaḥ | एतास्मः etāsmah |
| 2. एतासि etāsi | एतास्यः etāsthaḥ | एतास्य etāstha |
| 3. एता etā | एतारौ etārau | एतारः etārah |

Âtmanepada.

1. एताहे etâhe	एतास्वहे etâsvahe	एतास्महे etâsmahe
2. एतासे etâse	एतासाथे etâsâthe	एताध्वे etâdhve
3. एता etâ	एतारौ etârau	एतारः etâraḥ

Conditional.

170 (383). It is formed by turning the simple future into an imperfect.

बुध् budh: Fut. बोधिष्यामि bodhishyāmi; Cond. अबोधिष्यम् ábo-dhishyam, अबोधिष्यः ábodhishyāḥ, अबोधिष्यत् ábodhishyat, etc.; Âtm. अबोधिष्ये ábodhishye, etc.

इ i, to go: Fut. एष्यामि eshyāmi; Cond. ऐष्यम् aishyam, ऐष्यः aishyāḥ, ऐष्यत् aishyat, etc.; Âtm. ऐष्ये aishye.

Benedictive (Precative).

171 (385). This mood is formed in close analogy to the optative, being really an aorist optative. It differs from the optative in not being formed from the present base, and by inserting स् s before the personal terminations. In the Parasmaipada this स् s stands between the या yâ of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd sing.

Note 1. The termination of the Optative (याम् yâm, etc.) is an ancient second aorist of या yâ, to go, while that of the Benedictive (यासम् yâsam, etc.) is the first aorist of the same root. याः yâḥ, यात् yât in the Ben. stand for यास् yâss and यास्त yâst (cp. 29).

In the Âtm.¹ the स् s stands *before* the terminations of the opt.; e. g. सीय siyâ instead of ईय iyâ. Besides this, the personal terminations originally beginning with त् t, थ् th, take an additional स् s.

¹ The Âtm. occurs hardly at all, and the Par. very rarely, in classical Sanskrit.

Note 2. The अय aya of the tenth class and of derivative verbs is dropped in the Par.: चोर्यासम् koryāsam, but Âtm. चोरयिषीय korayishīyá.

172 (387). 1. The Ben. Par. weakens the root, while the Âtm. strengthens it; from चित् kit, Par. चित्यासम् kityāsam; Âtm. चेतिषीय ketishīyá.

2. The Ben. Par. never takes intermediate इ i, while the Âtm. generally takes it.

3. Before the या yâ of the Ben. Par. the base undergoes exactly the same changes as before the य ya of the Passive (175)

बुध् budh, to know. **Parasmaipada.**

- | | | |
|------------------------|-------------------------|---------------------|
| 1. बुध्यासम् budhyāsam | बुध्यास् budhyāsva | बुध्यास् budhyāsma |
| 2. बुध्याः budhyāḥ | बुध्यास्तम् budhyāstam | बुध्यास्त budhyāsta |
| 3. बुध्यात् budhyāt | बुध्यास्ताम् budhyāstām | बुध्यासुः budhyāsuḥ |

Âtmanepada.

- | | | |
|---------------------------|-------------------------|--------------------|
| 1. बोधिषीय -shiyá | ०बीवहि -shīvāhi | ०बीमहि -shīmāhi |
| 2. बोधिषीष्ठाः -shīshthāḥ | ०बीयास्थाम् -shiyāsthām | ०बीध्वम् -shīdhvām |
| 3. बोधिषीष्ट -shīshthá | ०बीयास्ताम् -shiyāstām | ०बीरन् -shīrān |

Passive.

173 (397). The Passive takes the terminations of the Âtmanepada.

Special Forms.

174 (398) The pres., impf., opt., impv. of the Passive are formed by adding य ya to the root. The Passive differs from the Âtm. of verbs of the fourth class in accent only: नहते náhyate, he binds; नह्यते nahyáte, he is bound.

Note—अय aya is dropped before the य ya of the Passive: बोधय bodháya, to make known; बोध्यते bodhyáte, it is made known.

175 (390). Before adding य ya, the base undergoes the following changes:—

1. Final आ â or diphthongs become either आ â or ई î: पा pâ, to protect, पायते pâyâte; पा pâ, to drink, पीयते pîyâte; गै gai, to sing, गीयते gîyâte.

2. Final इ i and उ u are lengthened. इ i, to go, ईयते îyâte; चि ki, to collect, कीयते kîyâte; श्रु sru, to hear, श्रूयते srûyâte.

3. Final चृ ri after a single consonant becomes रि ri, after two consonants it becomes अर् ar: कृ kri, to do, क्रियते kriyâte; स्मृ - smri, स्मर्यते smaryâte.

4. Final चृ ri is changed to ईr îr, and, after labials, to ऊr ûr: स्तृ strî, to stretch, स्तीर्यते stîryâte; पृ prî, पूर्यते pûryâte.

5. खन् khan, to dig, has either खन्यते khanyâte or खायते khâyâte; जन् gan, to beget, जन्यते ganyâte (जायते gâyate is Âtm., cl. iv; cp. 174).

6. Roots ending in consonants preceded by a nasal lose the nasal: रंज् rañg, to tinge, रज्यते ragyâte.

7. Roots liable to Samprasârana (151, 2) take it: यज् yag, इज्यते igyâte; वच् vak, उच्यते ukyâte; ग्रह् grah, गृह्यते grahyâte.

8. शास् sâs makes शिष्यते sishyâte (cp. 144, cl. ii, 5); ह्वे hve, हूयते hûyâte; वे ve, to weave, जयते ûyâte; व्ये vye, to envelope, वीयते vîyâte.

176 (400).

PASSIVE.

Pres. भूये bhûyê	भूयसे bhûyâse	भूयते bhûyâte, etc.
Impf. अभूये ábhûye	अभूयथा: ábhûyathâh	अभूयते ábhûyate, etc.
Opt. भूयेय bhûyéya	भूयेथा: bhûyéthâh	भूयेत bhûyéta, etc.
Impv. भूयै bhûyái	भूयस्व bhûyâsva	भूयताम् bhûyâtâm, etc.

General Forms of the Passive.

177 (401). As the general forms of the Passive drop the य ya, they do not differ, except in the periphrastic perfect and the aorist, from the general forms of the Âtmanepada.

Periphrastic Perfect.

178 This tense is the same as in the *Ātmanepada*, only the **auxiliary verbs** अस् as and भू bhū, as well as कृ kri, **must be conjugated in the Ātmanepada.**

Aorist.

179 (402). The *Ātm.* of this tense (158, 160) supplies the place of the **Passive except in the third person singular**, which has a special form.

180 (403). The 3rd sing. adds to the root the suffix इ i, which requires *Vriiddhi* of final and *Guna* of medial vowels (but अ a is lengthened) followed by *one* consonant: लू lū, अलावि ālāv-i; बुध् budh, अबोधि ābodh-i; क्षिप् kship, अक्षेपि ākshep-i; नी nī, अनायि ānāy-i; कृ kri, अकारि ākār-i; स्तृ strī, अस्तारि āstār-i; मुञ् srig, असर्जि āsarg-i; दह् dah, अदाहि ādāh-i

Note—Verbs in अय aya drop the suffix before the passive इ i: चोरय korāya, अचोरि ākor-i

Irregularities.

181. 1. दा dā and other roots in आ â insert य् y before the इ i: अदायि ādāy-i.

2. A few verbs with medial अ a are irregular in inserting a nasal or in not lengthening the अ a: रम् rabh, to desire, अरंभि ārambh-i; जन् gan, अजनि āgan-i. हन् han has अघानि āghān-i or अवधि āvadh-i.

PARTICIPLES, GERUNDS, AND INFINITIVE.**I. Active Participles.**

182 (414). The base of the **present** and **future** participles Par. is formed with the suffix अत् at. The strong base is obtained by dropping the इ i of the 3rd pl. pres. and fut. Par.: hence **verbs of the third class and other reduplicated verbs** (144, cl. ii, 5; 203) **have no nasal** in the strong base of the **pres. part.**, while the **fut. part. always** has अत् ant as its strong base. Thus:—

ROOT.	PRES. PART. (strong base).	FUT. PART. (strong base).
भू bhû (1)	भवन्त् bhávant	भविष्यन्त् bhavishyánt
क्री kri (9)	क्रीणन्त् krīnánt	क्रेष्यन्त् kreshyánt
हु hu (3)	जुह्वन्त् gúhvat	होष्यन्त् hoshyánt

Note—The pres. part. of अस् as, to be, is सत् sat, that of हन् han is घ्नन् ghnat. (On the decl. of participles in अत् at, see 97)

183 (416). The **reduplicated perfect** participle is formed with वस् vas (101). It is most easily formed by taking the 3rd pl. Par., with which the weakest base is identical; only that the स s, being here always followed by a vowel, is changed to श sh. In forming the middle and strong bases from this, it must be remembered—

1. That roots ending in a vowel restore that vowel, which, before उः uḥ, had been naturally changed to a semivowel.

2. That all verbs which, without counting the उः uḥ, are monosyllabic in the 3rd pl., insert इ i.

3RD PLUR.	WEAKEST BASE.	STRONG BASE.	MIDDLE BASE.
बभूवुः	बभूवुषा	बभूवांसम्	बभूवद्भिः
babhûvúḥ	babhûvúsh-â	babhûvâms-am	babhûvâd-bhiḥ
चोरयामासुः	चोरयामासुषा	चोरयामासिवांसम्	चोरयामासिवद्भिः
korayâmâsúḥ	-yâmâsúsh-â	-yâmâs-i-vâms-am	-yâmâs-i-vâd-bhiḥ
तेनुः	तेनुषा	तेनिवांसम्	तेनिवद्भिः
tenúḥ	tenúsh-â	ten-i-vâms-am	ten-i-vâd-bhiḥ
ईजुः	ईजुषा	ईजिवांसम्	ईजिवद्भिः
igúḥ	igúsh-â	ig-i-vâms-am	ig-i-vâd-bhiḥ

Note—The present perfect वेद véda does not insert इ i: विदुषा vidúsh-â, विद्वांसम् vid-vâmsam, विद्वद्भिः vidvâd-bhiḥ.

Âtmanepada and Passive Participles.

184 (419-421). **Present** and **Future** participles Âtmanepada and Passive are formed with the suffix मान् mâna, which is added

after dropping the 3rd pl. termination °न्ते -nte: भवमान bháva-mána, भविष्यमान bhavishyá-mána; भूयमान bhûyá-mána.

Verbs of the **second conjugation** take आन âna instead of मान mâna in the **pres. Âtm.**: होष्यमाण hoshyá-mána, हूयमान hûyá-mána, but जुह्वान gúhv-âna.

185 (418). The **Perfect Âtm.** is formed with the suffix आन âna, which is added after dropping इरे ire, the termination of the 3rd pl. Âtm.: बभूवIRE babhûv-iré, बभूवान babhûv-âná; तेनिरे ten-iré, तेनान ten-âná.

186 (422). The **Perfect Passive Participle** is formed with the suffixes त tá and न ná. The latter is attached immediately to the root: लू lû, लून lû-ná; the former either immediately: जि gi, जित gi-tá, or with intermediate इ i: पत् pat, पतित pat-i-tá. The number of verbs taking इ i is, however, very small.

The suffixes being accented, the root has a tendency to be weakened in the usual way.

1 (442). Most verbs in ई î and ऊ û, and those in चृ ri (which becomes ईर îr, or ऊर ûr after labials) and in द d, take the suffix न ná: ली li, to cling, लीण li-ná; लू lû, लून lû-ná; स्तृ strî, स्तीर्ण stîr-ná; पृ prî, पूर्ण pûr-ná; भिद् bhid, भिन्न bhin-ná.

Note—नुद् nud, to push, विद् vid, to find, and उद् und, to wet, optionally take त tá: नुत् nun-ná or नुत्त nut-tá.

2. Other verbs, with a few exceptions, take त tá. Causative verbs form this participle with intermediate इ i after rejecting अय aya: कारय kâr-áya, from कृ kri, to do, कारित kâr-i-tá

Note—By adding the possessive suffix वत् vat to the past pass. part. a new participle of very common occurrence is formed, being in fact a **perfect active** participle. Thus कृत kri-tá, done, becomes कृतवान् krtá-vân, one who has done, but generally used as a finite verb: स तत् कृतवान् sá tát krtávân, he has done it; सा तत् कृतवती sâ tát krtávati, she has done it (cp. 101, note 2).

187 (453) The **Future Passive** Participle is formed with the suffixes **तव्य távya**, **अनीय anīya**, and **य ya** (yá, yā, ya), which correspond to the Latin participles in -ndus: **कर्तव्यः kar-távyaḥ**, **करणीयः kar-anīyaḥ**, **कार्यः kār-yaḥ**, faciendus.

I (454). The participle in **तव्य távya** is most easily formed by taking the periphrastic future (169) and substituting **तव्य távya** for **ता तः दा dà**, **दाता dà-tā**, **दातव्य dà-távya**; **जि gi**, **जेता ge-tā**, **जेतव्य ge-távya**.

II (455). **अनीय anīya** is generally added to the root as it appears before **तव्य távya**, intermediate **इ i** being omitted. Guna vowels of course change their final element to the corresponding semi-vowel: **जि gi**, **जेतव्य ge-távya**, **जयनीय gay-anīya**.

The **अय áya** of the causative is rejected: **भावय bhāv-áya**, **भावनीय bhāv-anīya**.

III (456). In order to form the participle in **य ya**, it is generally sufficient to take the form in **अनीय anīya** and to cut off **अनी anī**. Thus **भवनीय bhav-anī-ya** becomes **भव्य bhāv-ya**; **चेतनीय ket-anī-ya**, **चेत्य ket-ya**; **जयनीय gay-anī-ya**, **जेय ge-ya**.

The following are a few special rules:—

1. Final **आ â** and diphthongs become **ए e**: **दा dà**, **देय dé-ya**; **गै gai**, **गेय ge-ya**.

2. Final **चृ ri** and **च्र ri** take Vriddhi instead of Guna: **कृ krī**, **कार्य kār-ya** (but **करणीय kar-anīya**).

3. Penultimate **चृ ri** generally remains unchanged: **दृश्य drīś-** (but **दर्शनीय dars-anīya**); penultimate **च्र ri** becomes **इर īr**.

4. Penultimate **अ a**, prosodically short, is lengthened, unless the final consonant is a labial: **हस् has**, **हास्य hās-ya**, but **लभ् labh**, **लभ्य labh-ya**. It remains short in **शक् sak-ya**, from **शक् sak**, to be able, in **सह sah-ya**, from **सह sah**, to bear, and in some other verbs.

. **हन् han** forms **वध्य vadh-ya** and **घाय ghât-ya**.

188 (423)*. The **indeclinable participle** or **Gerund** is formed with the suffixes **त्वा tvā** (य ya, त्वा tya) and **अम् am**.

त्वा tvā may, as a rule, be substituted for the **त tá** of the passive participle: कृ *kṛi*, to do, कृत *kṛi-tá*, done, कृत्वा *kṛi-tvā*, having done; वच् *vak*, to speak, उक्त *uk-tá*, spoken, उक्त्वा *uk-tvā*, having spoken. The suffix **अय aya**, however, is retained (cp 186, 2) before **त्वा tvā**, which in this case is always added with intermediate इ i: चुर *kur*, चोरयित्वा *koray-i-tvā*.

189 (445). Verbs compounded with prepositions take **य ya** (unaccented) instead of **त्वा tvā** भूत्वा *bhū-tvā*, but संभूय *sam-bhū-ya*; उक्त्वा *uk-tvā*, but प्रौच्य *pra-úk-ya*; from तृ *trī*, to cross, अवतीये *ava-tīr-ya*, having descended; पृ *prī*, संपूर्य *sam-pūr-ya*.

The **अय aya** of causatives is retained (the final **अ a** being dropped) before **य ya**, if the radical vowel is short: संगमय *sam-gam-áya*, to cause to assemble, संगमय्य *sam-gam-áy-ya*; but विचारय *vi-kār-áya*, to consider (caus. of चर् *kar*, to move), विचार्य *vi-kār-ya*.

त्वा tya is added, instead of **य ya**, to compound verbs ending in—

a. A short vowel: जित्वा *gi-tvā*, but विजित्य *vi-gi-tya*.

b. **न् n**, which is dropped (in some cases only optionally). हन् *han*, °हत् *-há-tya*; मन् *man*, °मत् *-má-tya* or °मन्य *-mán-ya*. खन् *khan* has °खाय *-khā-ya*.

c. **म् m**, if it is dropped (which is optional): गम् *gam*, आगत्य *â-gá-tya* or आगम्य *â-gám-ya*; नम् *nam*, प्रणत्य *pra-ná-tya* or प्रणम्य *pra-nám-ya*.

190 (460). The **indeclinable participle** in **अम् am** (unaccented) is most easily formed by adding the suffix to that form which the verb assumes before the इ i of the 3rd sg. aor. pass. (180): भुज् *bhuj*, अभोजि *â-bhog-i*, it was eaten, भोजम् *bhóg-am*, having eaten; पा *pā*, to drink, अपायि *â-pāy-i*, पायम् *pāy-am*.

Infinitive.

191 (459). The infinitive (=Lat. supine) is formed by adding तुम् *tum* (unaccented) to the form which the verb assumes before

the ता tá of the periphrastic future or the तव्य távya of the fut. part. pass. बुध् budh, बोधितुम् bódhi-i-tum; भू bhū, भवितुम् bháv-i-tum; कृ krī, कर्तुम् kár-tum; दृश् dris, द्रष्टुम् drásh-tum; कुर kur, चोरयितुम् kor-áy-i-tum.

Derivative Verbs.

I. Causatives.

192 (461) These verbs are formed in the same way as those of the tenth class (136, 4): नी nī, to lead, नायय náy-áya, to cause to lead; कृ kri, to make, कारय kár-áya, to cause to make; विद् vid, to know, वेदय ved-áya, to cause to know; सद् sad, to sit, सादय sâd-áya, to set.

Note—Most verbs in अम् am do not lengthen their vowel. गम् gam, गमय gam-áya

193 (463). Nearly all verbs in आ â, and most of those in ए e, ऐ ai, ओ o (which become आ â), insert प् p before the causative suffix: दा dâ, to give, दापय dâ-páya, to cause to give; दो do, to cut, दापय dâ-páya, to cause to cut.

Irregularities.

194 (463, II) इ i with अधि adhi, to read, अध्यापय adhy-âpáya, to teach; वृ ri, to go, अर्पय ar-páya, to place; जि gi, जापय gâpáya; ज्ञा gñâ, ज्ञापय gñâ-páya or ज्ञपय gñâ-páya; धू dhū, to shake, धूनय dhūnáy; पा pâ, to protect, पालय pâláy, to protect; प्री prī, to love, प्रीणय prīṇáy, to delight; भी bhī, to fear, भीषय bhīsháy or भायय bhâyáy, to frighten; रुह ruh, to grow, रोहय roháy or रोपय ropáy; लभ labh, लभय lambháy; शद् sad, to fall, शातय sâtáy, to fell; सिद् sidh, to succeed, साधय sâdháy, to perform, सेधय sedháy, to perform sacred rites; हन् han, घातय ghâtáy.

195 (464). Like the verbs of the tenth class, causatives retain अय áya throughout, except in the reduplicated aorist and the Benedictive Par.

196 (465). If a causative is to be used in the passive, अय áya is dropped, but the root remains the same as it would have been with अय áya. Hence कार्यते kâr-yáte, he is made to do; रोष्यते rop-yáte, he is made to grow. In the general tenses, however, where the य ya of the passive disappears, the causative अय áya may or may not reappear: there are thus two forms throughout, e. g. Fut. भावयिष्यते bhávay-ishyáte or भाविष्यते bháv-ishyáte.

II. Desideratives.

197 (467). Desiderative bases are formed by reduplication of a peculiar kind and by adding स् s to the root, with or without intermediate इ i. Thus from भू bhû, to be, बुभूष् bú-bhû-sh, to wish to be. These new bases are conjugated like verbs of the first conjugation. The accent is on the reduplicative syllable.

Special Rules of Reduplication.

198 (473-7). 1. All vowels, except उ u or ऊ ū, are represented by इ i in the reduplicative syllable; उ u or ऊ ū (also when ऊर् ūr stands for चृ ri or चृ ri after labials) is regularly represented by उ u

Ex. पक् pak, पिपक्षति pí-pak-sha-ti; स्था sthâ, तिष्ठसति tí-shṭhâ-sa-ti; वृत् vrit, to turn, विवृत्सति ví-vrit-sa-ti. But तुद् tud, तुतुत्सति tú-tut-sati; मृ mri, मुमूर्षति mú-mûr-shati.

2. Roots beginning with a vowel have a peculiar kind of internal reduplication with इ i.

Ex. अश् as: अशिषिषति as-is-ishati; अक्ष aksh. अचिक्षिषति ak-îksh-ishati; उच्छ ukkh. उचिच्छिषति uk-îkhh-ishati. आप âp, to obtain, forms (by contraction) ईप्सति îp-sati.

If the root ends in a double consonant, the first letter of which is न् n, ह् h, or र् r, the second letter is reduplicated: अर्क् ark. अर्चिचिषति ark-îk-ishati; उद् und: उदिदिषति und-îd-ishati.

Irregularities.

199 (471). गम् gam: जिगांसति *gí-gâm-sati* or जिगमिषति *gí-gam-i-shati*; कृ *kri* चिकीर्षति *kí-kîr-shati*; ग्रह *grah*: जिघृक्षति *gí-ghrîk-shati*; जि *gi*: जिगीषति *gí-gî-shati*; दुह *duh*: दुधुक्षति *dú-dhuk-shati*; पत् *pat*: पिपतिषति *pí-pat-i-shati* or पित्सति *pít-sati*; प्रह् *prakh*: पिपृच्छति *pí-prikhh-i-shati*; लभ् *labh*: लिप्सते *líp-sate*; शक् *sak*: शिष्यते *sîk-shate*; स्वप् *svap*: सुषुप्सति *sú-shup-sati*; हन् *han*: जिघांसति *gí-ghâm-sati*.

III. Intensives (Frequentatives).

200 (478). These bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb.

Only verbs beginning with a consonant and consisting of one syllable are liable to be turned into intensive bases. Verbs of the tenth class therefore cannot be changed into intensive verbs.

201 (480). Intensives are formed by a peculiar reduplication. There are two kinds: the one adds य *yá* (accented) to the reduplicated base and is conjugated in the *Âtmanepada* only; the other adds the personal terminations immediately to the reduplicated base (the first syllable of which is accented) and is conjugated in the *Parasmaipada* only.

भू *bhû* accordingly forms बोभूयते *bo-bhû-yá-te* and बोभोति *bô-bho-ti*. Roots ending in vowels retain the य *ya* of the intensive base in the general tenses, roots ending in consonants drop it. Hence Fut. बोभूयिता *bobhûy-i-tâ*, but सोसूचिता *so-sûk-i-tâ*.

202 (481). When य *yá* is added the effect on the base is the same as in the Passive (175) and Bened. Par. (172); only चृ *ri*, when following a simple consonant, is changed to री *rî*, not रि *ri*: कृ *kri*, चेक्रीयते *ke-kri-yáte*.

203 (482). Intensives in य *ya* are conjugated like the fourth class in the *Âtmanepada*, while those which do not take य *ya* are

6
treated like bases of the third class, the radical syllable taking Guṇa in the strong forms. The reduplicated syllable, of course, has Guṇa throughout.

In the second form, ई ī may be optionally inserted before the personal terminations in the sg. pres., 2. and 3. sg. impf., and 3. sg. impv. Bases ending in consonants do not take Guṇa before this ई ī nor before terminations beginning with vowels; e. g. विद् vid: वेवेसि vé-ved-mi or वेविदीमि vé-vid-ī-mi, वेविदानि vé-vid-āni; but बोभवानि bō-bhav-āni.

Special Rules of Reduplication.

204 (484). 1. Regular intensives take Guṇa and lengthen अ a to आ ā in the reduplicative syllable.

In the second form, चृ ri is reduplicated with अर् ar; चृ ri with आ ā (अर् ar being considered the base): कृ kri, चर्कति kár-kar-ti; पृ prī, पापति pá-par-ti.

2 (486). Roots ending in a nasal preceded by अ a, repeat the nasal in the reduplicative syllable. The repeated nasal is treated like म् m, and the vowel being long by position, is not lengthened.

Ex. गम् gam: जंगम्यते gañ-gam-yá-te, जंगमीति gáñ-gam-īti; हन् han: जंघन्यते gañ-ghan-yá-te, जंघनीति gáñ-ghan-īti.

Irregularities.

205 (487-490). 1. A few verbs insert a nasal in the reduplicative syllable: जप gap, to recite, जंजप्यते gañ-gapyáte; दह dah, दंढ्यते dan-dahyáte.

2 Some roots insert नी nī between the reduplicative syllable and the root: पत् pat, पनीपत्यते pa-nī-patyáte, पनीपतीति pá-nī-patīti.

3. Roots with penultimate चृ ri and, in the second form, those ending in चृ ri, insert री rī after the reduplicative syllable: दृश् dris, दरीदृश्यते da-rī-drīsyáte; मृ mri, मरीरति má-rī-marti.

IV. Denominatives.

206 (493) These verbs are formed with अय áya, य yá, and स्य syá, or without any suffix from nominal bases, and express some relation of the subject to the nouns from which they are derived. They are inflected like verbs of the first conjugation, partly in the Par., partly in the Âtm.

1 (503) Without a derivative suffix: from कृष्ण *krishna*, कृष्णाति *krishna-ti*, he behaves like *Krishna*; from पितृ *pitṛ*, पित्रति *pitṛ-ti*, he behaves like a father.

2, a (494). Denominatives in य yá, Parasmaipada, are formed by adding य yá to the base of a noun, and express—

a. A wish: from गो *go*, cow, गव्यति *gav-yáti*, he wishes for cows. These are a kind of nominal desideratives, but never govern an accusative.

β. Looking upon or treating something like the object expressed by the noun: from पुत्र *pútra*, son, पुत्रीयति *putrī-yáti*, he treats like a son.

b (497) Denominatives in य yá, Âtmanepada, mean behaving like, or becoming like, or actually doing what is expressed by the noun. Final अ a, इ i, उ u are lengthened: from स्येन *syenâ*, hawk, स्येनायते *syenâ-yáte*, he behaves like a hawk; शुचि *súki*, pure, शुचीयते *sukī-yáte*, he becomes pure.

Note (501)—Denominatives in य yá retain the य y in the general tenses, unless it is preceded by a consonant, when it may or may not be dropped: Fut. पुत्रीयिता *putrīy-itā* only, but समिधिता *samidhy-itā* or समिधिता *samidh-itā*.

3 (502). Denominatives in अय áya, which are treated like verbs of the tenth class and are conjugated in the Parasmaipada and Âtmanepada, express the act implied by the nominal base: शब्द *śabda*, sound, शब्दयति *śabdáyati*, he makes a sound; मिश्र *misra*, mixed, मिश्रयति *misráyati*, he mixes.

- 4 (499). Denominatives in **स्य** *sya* express a wish: **क्षीर** *kshîra*, milk, **क्षीरस्यति** *kshîra-syâti*, the child longs for milk

CHAPTER V.

INDECLINABLE WORDS.

Prepositions.

207 (504). The following prepositions may be joined with verbs, while the first ten may be used separately governing cases:—

a. **अति** *âti*, beyond; **अधि** *âdhi*, over (sometimes **धि** *dhi*); **अनु** *ânu*, after; **अप** *âpa*, off; **अपि** *âpi* (sometimes **पि** *pi*), upon; **अभि** *abhî*, towards; **आ** *â*, near to; **उप** *ûpa*, upon, next, below; **परि** *pâri*, round; **प्रति** *prâti*, back.

b. **अव** *âva* (sometimes **व** *va*), down; **उद्** *úd*, up; **दुः** *duh*, ill; **नि** *nî*, into, downwards; **निः** *nîh*, without; **परा** *pârâ*, back, away; **प्र** *prâ*, before; **वि** *vî*, apart; **सम्** *sâm*, together; **सु** *sû*, well.

208 (506). Prepositions are usually placed **after**¹ the case they govern. Only three, **अनु** *ânu*, **आ** *â*, **प्रति** *prâti*, are in common use as independent prepositions.

a. The **accusative** is governed by **अति** *âti*, **अनु** *ânu*, **अभि** *abhî*, **उप** *ûpa*, **परि** *pâri*, **प्रति** *prâti*.

b. The **ablative** by **अप** *âpa*, **आ** *â*, **परि** *pâri*, **प्रति** *prâti*.

c. The **locative** by **उप** *ûpa* and **अधि** *âdhi*.

Thus three of the above ten prepositions govern two cases: **परि** *pâri* and **प्रति** *prâti* the acc. and abl.; **उप** *ûpa*, acc and loc.

209 (507). Several adverbs are used like prepositions governing a case:—

a. **Acc.**: **अन्तर** *antâr*, between; **अन्तरा** *antarâ*, **अन्तरेण** *ântarena*,

¹ Greek prepositions preserve their original position and accentuation in the so-called anastrophe: *πρί, πάρα* (cp. Benfey, *Vedica und Linguistica*, pp. 112–114).

without, regarding; **अंतिकम्** antikám, near (also abl, gen.); **अभितः** abhítah, around; **उपरि** upári, above, over (also gen.); **उभयतः** ubhayátah, on both sides; **ऋते** rité, without (also abl.); **तिरः** tiráh, across (also loc.); **निकषा** nikashá, near; **विना** víná (also instr, abl.)

b **Instr.:** **अलम्** álam, enough (also dat); **समम्** samám, सह sahá, **सार्धम्** sárdhám, together with.

c. **Abl.:** **अनंतरम्** anantarám, after; **आरभ्य** árabhya, beginning from; **ऊर्ध्वम्** úrdhvám, **परम्** páram, after; **प्रभृति** prabhṛti, from; **बहिः** bahíh, outside.

d. **Gen.:** **अग्रे** ágre, before; **अधः** adháh, below (also gen.); **अवः** aváh, below; **कृते** kṛité, for the sake of; **पश्चात्** paskát, after; **पुरः** puráh, **पुरस्तात्** purástát, before; **समक्षम्** samakshám, in the presence of.

Conjunctions and other Particles.

210 (508). **अति** áti, commonly prefixed to adjectives and adverbs in the sense of 'very': **अतिसत्वरम्** atisatvaram, very quickly. It is sometimes used in the sense of 'going beyond' with nouns to form adjectives: **अतिस्त्रिः** atistrih, going beyond (= excelling) a woman.

अथ átha: 1. in narration, 'then,' 'afterwards'; 2. connecting parts of a sentence = and, also, moreover; 3. in the headings of books, chapters, etc., now = here begins (opposed to **इति** iti, here ends); 4. if: **अथ तान्नानुगच्छामि गमिष्यामि यमस्यम्** atha tán na anugakkhāmi, gamishyāmi yamakshayam, if I do not follow them, I shall go to Yama's abode.

अथ किम् atha kim, what else = it is so, certainly, yes.

अथ वा atha vá: 1. or; 2. or rather, correcting a previous statement; 3. for indeed: **अथ वा साध्विदमुच्यते** atha vá sādhu idam ukyate, for it is indeed well said.

अधिकृत्य *adhikṛītya*, a gerund governing the acc., is used like a prep = regarding, with respect to, with reference to: **शकुंतलामधिकृत्य ब्रवीमि** *sakuntalām adhikṛītya bravîmi*, I speak with reference to Sakuntalâ (cp. **उद्दिश्य** *uddīśya*).

अपि *āpi*: 1. like **च** *ka*, connecting parts of a sentence: moreover, and (**अपि** *āpi*—**अपि** *āpi*, both—and); 2. also: **दमनकोऽपि निर्जगाम** *damanako'spi nirgagāma*, Damanaka also (on his part) went away; 3. even, though: **बालोऽपि** *bālo'spi*, even a child; **एकाक्यपि** *ekākī'api*, though alone; 4. 'all,' with numerals: **चतुर्णामपि वर्णानाम्** *katurṇām api varṇānām*, of all the four castes.

Besides these four senses, in which it always follows the word it belongs to, **अपि** *āpi* is used at the beginning of sentences as an interrogative particle: **अपि तपो वर्धते** *api tapo vardhate*, is your penance prospering?

आ *ā*, prefixed to adjectives and participles, means: somewhat, a little, scarcely: **आपक्व** *āpakva*, a little cooked (half-cooked); **आरक्त** *ārakta*, somewhat red, reddish; **आलक्ष्य** *ālakshya*, scarcely, only just, visible. (There is also a preposition and an interjection **आ** *ā*.)

इति *iti*, thus, 1. is placed at the end of the exact words of quotations. With verbs of saying it supplies the place of inverted commas and of the indirect construction in English: **तवाज्ञां करिष्यामीति स मामुवाच** *tava āgñāṁ karishyāmi'iti sa mām uvāka*, he said to me, 'I will do thy bidding,' or, he said to me that he would do my bidding.

It is similarly used to quote thoughts, intentions, knowledge, though not uttered: **बालोऽपि नावमंतव्यो मनुष्य इति भूमिपः** *bālo'spi na'avamantavyo manushya iti bhūmipaḥ*, one should not despise a king, though a child, because (=saying to oneself) he is a mere human being; **न धर्मशास्त्रं पठतीति कारणम्** *na dharmasāstram paṭhatīti kâranam*, (the knowledge) that he reads the book of the

law, is not a cause; दातव्यमिति यद्दानं दीयते dātavyam ityad dānam diyate, a gift which is presented from a sense of duty.

2. = here ends, at the end of books, chapters, etc.: इति तृतीयोऽंकः iti tṛtīyo-ṅkaḥ, here ends the third act.

3. In the capacity of, as far as, as regards, as for: शीघ्रमिति सुकरं निभृतमिति चिंतनीयं भवेत् śīghram iti sukaram nibhṛitam iti kintānyam bhavet, as for doing it quickly, it is easy; as for doing it secretly, it must be thought of.

किमिति kimiti, why indeed? तथेति tathā iti, yes.

इव iva, enclitic: १. like अयं चोर इवाभाति ayam kora iva ābhāti, this man looks like a thief; 2. as if, as it were: साक्षात् पश्यामीव पिनाकिनम् sākshāt pasyāmiṇa pinākinam, I see, as it were, Siva himself; 3. indeed, possibly (German wohl), with interrogatives: किमिव मधुराणां मंडनं नाकृतीनाम् kim iva madhurāṇāṃ mandanam nā-ākṛitīnām, what indeed is not an ornament to lovely figures?

उद्दिश्य uddīśya, a gerund, lit. pointing towards, is used like a prep. governing the acc., = with reference to, towards: स्वपुरमुद्दिश्य प्रतस्थे svapuram uddīśya pratasthe, he set out towards his town.

एव eva, just, only, exactly, quite, gives emphasis to the preceding word. It must be rendered in various ways, sometimes merely by stress: एक एव eka eva, quite alone; वसुधैव vasudhā eva, the whole earth; मृत्युरेव mrityur eva, sure death. तथैव tathā eva, also; तदेव tad eva, this very, the same; नैव na eva, by no means; चैव ca eva, and also.

एवम् evam, thus, so: एवमस्तु evam astu, so be it; मैवम् mā evam, not so!

कचिद् kakkid, = I hope, implies a question, to which the answer expected is 'yes' (= Lat. nonne): कचिद्दृष्ट्वा त्वया राजन् दमयंती kakkid drīṣṭvā tvayā rājan damayantī, I hope you have seen Damayantī, O king? With a negative = I hope not (Lat. num):

कच्चित् नापराधं ते कृतवानस्मि kakkit tu na aparādham te kritavān
asmi, I have not done you any injury, I hope?

कामम् kāmam, 1. gladly: कामम् kāmam—न तु na tu, rather—
than (cp. वरम् varam—न na); 2. indeed, certainly, forsooth;
3. granted, supposing: generally followed by तु tu, but, or तथापि
tathāpi, nevertheless.

क्व kvā, where, if repeated with another question, expresses great
difference, incongruity or incompatibility: तपः क्व वत्से क्व च तावकं
वपुः tapaḥ kva, vatse, kva ka tāvakam vapuḥ, how great is the
incompatibility between (the tenderness of) thy body and (the
hardship of) penance, O girl!

किम् kim, 1. what; 2. why, wherefore; 3. whether, in dependent
clauses, followed by 'or:' वा vā, उत utā, आहो āho, or आहोस्वित्
āhosvit; 4. bad, when prefixed to nouns: किराजा kīmrājā, a bad
king.

किमु kim u, किमुत kim uta, or किं पुनः kim punaḥ, how much
more, how much less: एकैकमप्यनर्थाय किमु यच्चतुष्टयम् ekai-
kam api anarthāya kimu yatra katushtayam, even one of these
(taken singly) causes ruin, how much more the four together!

किल kīla (quidem) follows the word to which it belongs,
1. indeed, to be sure, or merely emphatic. अहेति किल कितव
उपद्रवम् arhati kila kitava upadravam, to be sure the rogue de-
serves annoyance; एकस्मिन् दिने व्याघ्र आजगाम किल ekasmin
dine vyāghra āgagāma kila, one day a tiger *did* come; 2. as is
well known, they say: बभूव योगी किल कर्तवीर्यः babhūva yogī
kila kārtaavīryaḥ, there lived, as is well known, a Yogi Kārtaavīrya.

केवलम् kévalam, 1. adj. mere, absolute; 2. adv. only, merely:
केवलं स्वपिति kevalam svapiti, he sleeps only. न केवलम् na ke-
valam—अपि api, किंतु kintu, or प्रत्युत pratyuta (on the contrary),
not only—but.

खलु khālu, 1. indeed, often merely emphasizing the preceding

word; 2. pray, please, in entreaties: **देहि खलु मे प्रतिवचनम्** *dehi khalu me prativakanam*, please give me an answer (German *doch*); 3. = do not, with gerund: **खलु रुदित्वा** *khalu ruditvā*, do not weep (cp. **अलम्** *ālam*, 230, III, 3). **न खलु** *na khalu*, certainly not, I hope not.

च *ka*, enclitic (= *τε*, *que*), and, also: **गोविंदो रामश्च** *govindo rāmas ka*, Govinda and Rāma. When more than two words are connected, the conjunction is commonly used with the last only, as in English.

च *ka*—**च** *ka*, 1. both—and; 2. on the one hand—on the other hand, though—yet; 3. no sooner—than.

चेत् *két*, if, never begins a sentence like **यदि** *yádi*, if. **न चेत्** *na ket* or **नो चेत्** *no ket*, otherwise, lest: **सर्वे विमृश्य कर्तव्यं नो चेत् पश्चात्तापं ब्रजिष्यसि** *sarvam vimrīśya kartavyam no ket paskāttāpam vragiśhyasi*, everything should be done after deliberation, otherwise (lit. if not), you will (or, lest you) come to repentance.

ततः *tātaḥ*, 1. from that place, thence; 2. after that, then. **ततस्ततः** *tatastataḥ* = what next, go on, proceed; said by one listening to a narration.

तथा *tāthā*, 1. in that manner, so, accordingly; 2. and, as well as (= **च** *ka*); 3. yes, it is so, it shall be done.

तथापि *tathāpi*, nevertheless.

तद् *tád*, 1. pron. that; 2. adv. then, therefore: **राजपुत्रा वयं तद्विग्रहं श्रोतुं नः कुतूहलमस्ति** *rāgaputrā vayam tad vighrahaṁ śrotum naḥ kutūhalam asti*, we are princes; therefore we have a curiosity to hear of war.

तु *tú*, never at the beginning of a sentence: but, however. **किं तु** *kim tu* has the same meaning.

तावत् *tāvat*, 1. so long: correl. **यावत्** *yāvat*, how long; 2. at once, in the first place, first of all = before doing anything else: **इतस्तावदागम्यताम्** *itas tāvad āgamyatām*, come here first; 3. mean-

while, on one's part; 4. it is true, certainly (concessive): अस्ति देव तावदयं महान् भयहेतुः—किंतु *asti, deva, tâvad ayam mahân bha-ya-hetuḥ—kintu*, Sire, this is certainly a great cause of fear—but; 5. indeed, as for, as regards (emphatic): आवयोस्तावदेकमुदरम् *âva-yos tâvad êkam udaram*, as for us two, we have only one belly. न तावत् *na tâvat*, not yet.

न *ná*, not; with indef. pron. = no; न कोऽपि नरः *na koऽpi naraḥ*, no (= not any) man. न *na*—न *na* sometimes = an emphatic positive.

ननु *nanu* (*na+nu*), 1. with questions, why, surely, indeed, pray ननु भवानग्रतो मे वर्तते *nanu bhavân agrato me vartate*, why, you yourself are before me; ननु को भवान् *nanu ko bhavân*, pray who are you? 2. with imperatives, pray: ननूच्यताम् *nanu ukyatâm*, pray tell; 3. with vocatives, oh, ah, well: ननु मानव *nanu, mânava*, well, man! 4. in arguments = it may be objected; followed by अत्रोच्यते *atra ukryate*, to this we reply.

नाम *nâma*, 1. by name: नलो नाम *nalo nâma*, Nala by name; 2. indeed, certainly, to be sure: मया नाम जितम् *mayâ nâma gitam*, I have indeed conquered; 3. pray, with interrogatives: को नाम राज्ञां प्रियः *ko nâma râgñâm priyaḥ*, who, pray, is a favourite with kings? 4. perhaps: पूर्वं दृष्टस्त्वया कश्चिद्धर्मज्ञो नाम *pûrvam dri-shtastvayâ kaskid dharmagñô nâma*, you have, perhaps, seen before a righteous man; 5. granted, with imperatives: स धनी भवतु नाम *sa dhanî bhavatu nâma*, granted he is rich.

अपि नाम *api nâma*, (at the beginning of a sentence) perhaps; मा नाम *mâ nâma*, perhaps (= I hope not); ननु नाम *nanu nâma*, surely. ननु नामाहमिष्टा किल तव *nanu nâma aham ishṭâ kila tava*, surely I am dear to thee.

नु *nú*, now, pray, in questions; expresses doubt or uncertainty when repeated. अयं भीमो नु धर्मो नु *ayam bhîmo nu dharmo nu*, can this be Bhîma or Dharma?

प्रायः prāyah, **प्रायशः** prāyasaḥ, **प्रायेण** prāyena, 1. for the most part, generally, as a general rule; 2. in all probability.

पुनः pūnaḥ, 1. again; 2. but, on the other hand.

पुनः पुनः punaḥ punaḥ, again and again, repeatedly.

मुहुः mūhuḥ, often, repeatedly; generally **मुहुर्मुहुः** mūhur mūhuḥ.

मुहुः mūhuḥ—**मुहुः** mūhuḥ, now—now; at one time—at another time.

यतः yātaḥ, 1. whence; often=**यस्मात्** yasmāt, from whom; sometimes used for 'where' and 'whither'; 2. for, because, since; frequently introduces a verse supporting a previous statement.

यथा yāthā, 1. as, in the manner that: **यथाज्ञापयति देवः** ya-thā āgñāpayati devaḥ, as your Majesty commands; 2. like, as (= **इव** iva); 3. as, for instance; 4. in order that, so that (in this sense **येन** yena = **इवा** is often used instead) **अहं तथा करिष्ये यथा स वधं करिष्यति** aham tathā karishye yathā sa vadham karishyati, I shall so manage that he will slay him; 5. that, introducing (like **यद्** yad) a direct assertion, with or without **इति** iti: **त्वयोक्तं मे यथा** tvayā uktam me yathā—, you told me that—. **यथा यथा** yathā yathā—**तथा तथा** tathā tathā is used, like the Lat quo—eo, with comparatives.

यद् yād, 1. that: **किं यन्न वेत्सि त्वम्** kim yan na vetsti tvam, how is it that you do not know? 2. that, introducing direct assertions (like Gk. *ὅτι*) with or without **इति** iti at the end: **वक्तव्यं यदिह मया हता प्रियेति** vaktavyam yad iha mayā hatā priyā iti, you must say, 'I have slain my beloved here:' 3. because, since; 4. in order that: **किं शक्यं कर्तुं यन्न क्रुध्यते नृपः** kim sakyam kartum yan na krudhyate nripaḥ, what can be done, in order that the king be not angry?

यावत् yāvat, 1. as far as, till, for, with acc., like a prep., of time and space: **वर्षे यावत्** varsham yāvat, for a year; **आगमनं यावत्** āgamanam yāvat, till the arrival; 2. just; expressing the will to do an action at once: **यावदिमां क्षायामाश्रित्य प्रतिपालयामि ताम्** yā-

vad imâm *khâyâm* âsritya pratipâlayâmi tâm, having resorted to this shade, I will just wait for her ; 3. with correl. तावत् *tâvat*, as long as—so long ; no sooner—than ; scarcely—when ; when—then.

वत् *vat*, like, used at the end of adv. compounds, = इव *iva* or यथा *yathâ* : मृतवत् *mrita-vat*, like a dead man

वरम् *varam*—न नः, better—than ; च *ka*, तु *tú*, or पुनः *púnah* being generally added after न *na* : वरं प्राणत्यागो न पुनरधमानामुपगमः *varam prâna-tyâgo na punar adhamânâm upagamaḥ*, better death than association with the base.

वा *vâ*, enclitic, follows its word, 1. or ; 2. pray, with interrogatives : परिवर्तिनि संसारे मृतः को वा न जायते *parivartini samsâre mritaḥ ko vâ na gâyate*, in the revolving world, who, pray, that is dead is not born again ?

हि *hí*, never at the beginning of a sentence ; 1. for, because, 2. indeed, surely, verily : त्वं हि तस्य प्रियवयस्यः *tvam hi tasya priya-vayasyaḥ*, thou art indeed his dear friend ; 3. pray, with interr. : कथं हि देवाज्ञानीयाम् *katham hi devân gâñiyâm*, how, pray, shall I know the gods ?

Interjections.

211 (509). अयि *ayi*, with vocative or supplying its place, = friend, prythee : अयि मकरोद्यानं गच्छावः *ayi makara-udyânam gakkhâvah*, prythee let us go to the garden of love.

अहह *ahaha*, exclamation of joy, amazement, or sorrow : अहह महापांके पतितोऽस्मि *ahaha mahâpañke patito'smi*, alas ! I have fallen into a deep quagmire.

अहो *aho* expresses astonishment, joy, sorrow, anger, praise, or blame : अहो गीतस्य माधुर्यम् *aho gîtasya mād'huryam*, Oh the sweetness of the song ! अहो हिरण्यक श्लाघ्योऽसि *aho hiranyaka, slâghyo'si*, Ah, *Hiranyaka*, you are praiseworthy.

आ *â* is used when something is recollected आ एवं किल तत् *â evam kila tat*, Ah, so indeed it was !

आः âh, excl. of joy, pain, or indignation : आः शीतम् âh sītam, Oh, how cold it is !

दिष्ट्या dishṭyā (instr. of दिष्टि dishṭi, good luck), happily, thank heaven ! दिष्ट्या प्रतिहतं दुर्ज्ञातम् dishṭyā pratihatam durgātam, thank heaven, the evil is averted ; with वृध् vridh, to increase = a person (nom.) is to be congratulated upon (instr. of thing) : दिष्ट्या महाराजो विजयेन वर्धते dishṭyā mahârâgo vigayena vârdhate, your Majesty is to be congratulated upon your victory.

धिक् dhik, excl. of dissatisfaction or reproach, with acc. : धिक्कामस्तु dhik tvām astu, shame on you !

वत vata, 1. sorrow· alas, woe ; 2. joy or surprise : oh ! 3. a simple voc. particle : एहि वत सखे ehi vata sakhe, ho ! friend, come.

साधु sâdhú, well ! bravo !

स्वस्ति svastí, hail ! adieu !

हंत hânta, excl. of joy or sorrow : Oh, alas ! हंत धिक् मामधन्यम् hanta dhiñ mām adhanyam, alas, fie upon me, a wretch !

हा hâ, हाहा hâ hâ, expresses grief (alas ! woe !) or astonishment, and is sometimes used with an accusative.

CHAPTER VI.

COMPOUND WORDS.

212 (510). The power of forming two or more words into one, which belongs to all Âryan languages, has been so largely developed in Sanskrit and enters to so considerable an extent into its syntax, that the general rules of composition claim a place even in an elementary grammar. All words making up a compound, except the last, appear in that form which is called their base, and when they have more than one, their middle base (84). Hence देवदासः deva-dâsah, a servant of a god, or of the gods.

213 (512). Compounds are most conveniently divided into

Determinative, Copulative, and Possessive. The first are called determinative compounds, because in them the first word determines (limits) the meaning of the last. There are two kinds of Determinatives: **Dependent** and **Descriptive**.

214 (513). I. a. A **Dependent** determinative (by native grammarians called **Tatpurusha**) is a compound in which the first word depends on the last. The relation of the former to the latter, if the compound were resolved, would be expressed by an oblique case, e. g. **तत्पुरुषः** tat-purushah, the man of him, his man. The last word may be a substantive or a participle, or an adjective if capable of governing a noun.

Dependent compounds in which the first noun would be in the—

1. **Acc.:** **वर्षभोग्य** varsha-bhogyā, m. f. n. to be enjoyed a year long; **ग्रामप्राप्त** grāma-prāpta, m. f. n. having reached the village. The latter kind of compound, however, generally has the past participle at the beginning (**प्राप्तग्राम** prāpta-grāma), in which case it is a possessive compound (lit. having a reached village; cp. 218).

2. **Instr.:** **धान्यार्थः** dhānya arthaḥ, m. wealth (arthaḥ) (acquired) by grain (dhānyena); **देवदत्तः** deva-dattaḥ, given by the gods, commonly used as a proper name with an auspicious sense (Dieudonné).

3. **Dat.:** **यूपदारु** yūpa-dāru, n. wood for a sacrificial stake.

4. **Abl.:** **स्वर्गपतित** svarga-patita, m. f. n. fallen from heaven.

5. **Gen.:** **राजपुरुषः** rāja-purushah, m. the king's man.

6. **Loc.:** **उरोज** uro-ga, m. f. n. produced on the breast.

Note 1. A few dependent compounds retain the case-terminations in the governed noun: **धनंजय** dhanam-gaya, m. gaining spoil, proper name (Arguna); **परस्मैपदम्** parasmai-padam, a word for the sake of another, i. e. the transitive form of verbs; **वाचस्वतिः** vākas-patiḥ, lord of speech; **युधिष्ठिरः** yudhi-śthirah, firm in battle, proper name.

Note 2. If the last part of a dependent compound is a verbal base, no change takes place, except that diphthongs, as usual, are changed to **आ** â, and bases ending in short vowels take a final **त्** t. **विश्वजित्** visva-gît, all-conquering, from **जि** gi, to conquer.

215 (517). I b. **Descriptive** determinative compounds (by native grammarians called **Karmadhâraya**) are those in which the first word, either a noun (in apposition), or an adjective, or an adverb (particle), describes the second.

1. Nominally descriptive (appositional) **राजर्षि** rāja ṛshi, king-sage = royal sage.

When the apposition implies a comparison, it is put at the end instead of the beginning: **पुरुषव्याघ्रः** puruṣa-vyāghrah, a tiger-like man.

2. Adjectivally: **नीलोत्पलम्** nīla utpalam, blue lotus.

Those compounds in which the adjective is a **numeral**, form with the native grammarians a special class called **Dvigu**. They are generally neuters or feminines expressing aggregates, but may also form adjectives by becoming possessive compounds (218). If an aggregate compound is formed, final **अ** a, **अन्** an, or **आ** â is changed to **ई** î, fem., or **अम्** am, neut.: **त्रिलोकी** tri-lokî, the three worlds; **त्रिभुवनम्** tri-bhuvanam, the three worlds; **दशकुमारी** daśa-kumârî, an assemblage of ten youths.

गो go, cow, and **नौ** nau, ship, are changed to **गव** gava and **नाव** nâva: **पञ्चगवम्** pañka-gavam, an aggregate of five cows, but **पञ्चगुः** pañka-guḥ, adj., worth five cows.

रात्रि râtri, f. night, always becomes **रात्र** râtra, m. (n.), e.g. **द्विरात्रः** dvi-râtrah, two nights.

3. Adverbially (including particles and prepositions): **सुकृत** sukrîta, well done; **अज्ञात** a-gñâta, unknown; **अधिस्त्री** adhi-strî, chief woman. Some compounds of this kind are used adverbially in the accusative neuter, forming a special class, called **Avyâyîbhâva**, with the native grammarians: **निर्मक्षिकम्** nir-makshikam,

flylessly; **अनुरूपम्** ānu-rûpam, after the form, i. e. accordingly; **यथाशक्ति** yathâ-sakti, according to one's ability; **सविनयम्** sa-vinayam, politely.

Note—At the beginning of a descriptive compound **महत्** mahat, great, becomes **महा** mahâ: **महाराजः** mahâ-râgâh; while at the end, **राजन्** râgan, king, **अहन्** âhan, n. day, **सखि** sâkhi, friend, become **राज** râga, **अह** aha, m. (n) (sometimes **अह्** ahna, m.), **सख** sakha. **परमाहः** parama-ahâh, m. the highest day; **प्रियसखः** priya-sakhaḥ, m. a dear friend.

II. Copulative (Dvandva) Compounds.

216. The parts of these compounds are connected in sense by 'and.' The terminations are dual or plural, according to the sense, or else singular neuter: **हस्त्यश्चौ** hasty-asvau, an elephant and a horse; **हस्त्यश्वाः** hasty-asvâh, elephants and horses; **हस्त्यश्चम्** hasty-asvam, the elephants and horses (in an army, collectively)

217. a. Adjectives are sometimes compounded into Dvandvas: **शुक्लकृष्णौ** sukla-kṛṣṇau, white and black.

b. Words ending in **चृ ri**, expressive of relationship or sacred titles, forming the first member of a compound and being followed by another word ending in **चृ ri** or by **पुत्र** putrá, son, change then **चृ ri** to **आ â**: **मातापितरौ** mâtâ-pitârau, mother and father; **पितापुत्रौ** pitâ-putrau, father and son; **होतापोतारौ** hotâ-potârau, the Hotri and Potri priests.

c. When the names of certain deities are compounded, the first sometimes lengthens its final vowel: **मित्रावरुणौ** mitrâ-varûnau, Mitra and Varuna; **अग्नीषोमौ** agni-shómau, Agni and Soma.

III. Possessive (Bahuvrîhi) Compounds.

218. These are always predicates referring to a subject expressed or understood, and are in fact determinatives ending in

nouns (which, as a rule, undergo no further change than that of accent and of being inflected in the three genders) used as adjectives. Thus नीलोत्पलम् *nīlotpalam*, a blue lotus, becomes a possessive adjective in नीलोत्पलं सरः *nīlotpalam sáraḥ*, a lake possessed of blue lotuses. The accent is, as a rule, that of the first member of the compound. Possessives often come to be used as appellatives or proper names: सुहृत् *su-hṛit*, m. f. n. having a good heart, becomes masc., a friend; वीरसेन *vīra-sena*, m. f. n. having an army (*sénā*) of heroes (*vīrá*), becomes *Vīrasena*, m. (proper name).

Note—Possessives may contain other compounds: राजपुरुष-कार्यं *rāga-purusha-kārya*, having the business of (a king's man); नीलोत्पलसरस्तीरः *nīla utpala-saras-tīraḥ*, possessing {the bank of a [(blue-lotus) lake]} in the latter case, the whole compound, before becoming an adjective, was a genitive dependent; *nīlotpala-saraḥ* is a dependent, *nīlotpala* a descriptive compound. In नीलोत्पलवपुः *nīla utpala-vapuḥ*, having a blue and resplendent body, the first two words form a copulative, the whole a descriptive, which finally becomes a possessive compound.

219. a. Words meaning 'hand' are placed at the end of possessive compounds: शस्त्रपाणि *sastra-pāni*, having a weapon in one's hand; तृणहस्त *trīṇa-hasta*, having grass in one's hand

b. अक्षि *ākshi*, eye, गन्ध *gandhā*, smell, धनुः *dhānuḥ*, bow, and पाद *pāda*, foot, at the end of possessives become in most cases अक्ष *aksha*, गन्धि *gandhi*, धन्वन् *dhanvan*, पाद् *pād*.

c. At the end of possessives:—

α. आदि *ādi*, beginning, आद्य *ādya*, first, प्रभृति *prābhṛiti*, beginning, = et cetera: देवा इन्द्रादयः *devā indra ādayaḥ*, the gods Indra and the rest, lit. the gods having Indra as first. The qualified noun is often omitted: इन्द्रादयः *indrādayaḥ*, Indra and the rest.

β. मात्र *mātra*, n. measure=only, merely: जलमात्रम् *jala-mātram*, water alone, lit. that which has water for its measure, limit.

७. अन्तर^१antara, n. difference = different, another: देशान्तरम्^२ de-
sa-antaram, another country, lit. that which has a difference of
country.

८. अर्थ^३ artha, aim, object, = for the sake of (commonly acc., dat.,
or loc. sing.): दमयन्त्यर्थम्^४ damayanty-artham, for the sake of Dama-
yanti, lit. that which has Damayanti for an object.

९. क ka is added to words in अ^५ ri, to feminines in ई^६ i (like नदी
nadī), and in the fem. to words in इन्^७ in: बहुभर्तृक^८ bahu-bhartṛika,
having many husbands; बहुकुमारीक^९ bahu-kumārīka; बहुस्वामिका^{१०}
bahu-svāmīkâ, having many masters (स्वामिन्^{११} svāmīn). Most other
words optionally add क ka

CHAPTER VII.

OUTLINES OF SYNTAX.

220. Owing to the great bulk of the literature consisting of poetry, Sanskrit style is naturally in a crude state as compared with that of Latin or Greek. Its chief characteristics are the pre-
dominance of co-ordination, the use of the locative absolute, a
fondness for long compounds and indeclinable participles supply-
ing the place of subordinate clauses, the frequent employment of
the past participle instead of the finite verb, a predilection for
passive forms, and the absence of the indirect construction and of
the subjunctive mood. For the latter reason the use of the tenses
and moods is comparatively simple; on the other hand, the use
of the cases, being much less definite than in Latin and Greek,
presents some difficulties.

The Order of Words.

221. The usual arrangement of words in a Sanskrit sentence is:
first, the subject with its adjuncts (the genitive preceding its nomi-
native); second, the object with its adjuncts; and lastly, the pre-

dicate. Adverbs or extensions of the predicate are usually placed near the beginning, after the subject or object, not at the end; e. g. जनकः सत्वरं स्वीयं नगरं जगाम *ganakaḥ satvaram svīyam nagaram gaḡāma*, Ganaka went in haste to his city.

222. Just as the determining word comes first in compounds, so a relative and subordinate clause precedes the principal, which regularly begins with a correlative word; e. g. यस्य धनं तस्य बलम् *yasya dhanam tasya balam*, lit. of whom there is wealth, of him there is power, i. e. he who has wealth has power. Similarly: यदा यदâ—तदा tādâ, यावत् yâvat—तावत् tâvat, etc.

The Article.

223. There is properly neither an indefinite nor a definite article in Sanskrit; but एक *ēka*, one, and कश्चित् *kāskit*, some one, are frequently used = a certain, and स *sâ*, सा *sâ*, तद् *tād* (*ô, ŋ, rô*), he, she, it or that, sometimes = the; e. g. स राजा *sâ rāḡâ*, the king; generally, that king.

Number.

224. a. Singular collective words are sometimes used at the end of compounds to form a plural; e. g. सखीजनः *sakhî-ganaḥ*, female friends; जन *gana* = kind in mankind (men).

b. The dual number is in regular use. It is invariably employed with the names of things occurring in pairs, such as parts of the body; e. g. हस्तौ पादौ च *hastau pādau ka*, the hands and the feet. A masc. dual is sometimes used to express a male and a female of the same class; e. g. जगतः पितरौ *gāgataḥ pitārau*, the parents of the universe (पितृ *pitṛ*, father).

c. The plural sometimes marks respect; e. g. इति श्रीशंकराचार्याः *iti śrīsaṅkara ācāryāḥ*, thus says the revered *Saṅkarācārya*.

The 1st pers. pl. is sometimes used simply instead of the sing.:

वयमपि भवत्यौ किमपि पृच्छामः *vayam api bhavatyaau kimapi prikkhā-mah*, we (=I) too ask you something.

Names of countries (which are really the names of the people) are plural: *विदेहेषु* *videhēshu*, in Videha; *मगधेषु* *magādheshu*, in Magadhā.

Compounds ending in words meaning country, such as *देश* *desā*, *विषय* *vishaya*, etc., are of course singular.

Concord.

225. The rules of concord between verbs, adjectives, relatives and their substantive are the same as in other inflectional languages; but the following points may be noted:—

a. The verb is in the sing. after sing. collective nouns, and in the dual after two sing. nouns connected by *च* *ka*, and: *त्वमहं च गच्छावः* *tvam aham ka gakkhāvah*, you and I go.

b. When a dual or plur. verb refers to two or more subjects, the first person is preferred to the second or third, and the second to the third.

c. A dual or plur. adjective agreeing with masc. and fem. nouns is put in the masc., but in the **neuter** when agreeing with a masc. and a neut., or a fem. and a neut.

d. A verb or adjective often agrees with the nearest noun.

Pronouns.

226. A. Personal Pronouns. These, unless emphatic, are not used as subjects of verbs, being inherent in finite verbal forms.

The unaccented forms of *अहम्* *ahám* and *त्वम्* *tvám* (cp. 121), viz *मा* *mā*, *मे* *me*; *त्वा* *tvā*, *ते* *te*; *वाम्* *vām*, *वः* *vah*, are used neither at the beginning of a sentence or *pāda* (cp. Appendix II), nor before the particles *च* *ka*, *वा* *vā*, *एव* *evā*, and *ह* *ha*, nor after vocatives; e. g. *मम मित्रम्* *mama* (not *मे* *me*) *mitram*, my friend; *तस्य मम वा गृहम्* *tasya mama vā grīham*, his house or mine; *देवास्मान् पाहि* *deva asmān* (not *नः* *naḥ*) *pāhi*, O God, protect us.

भवत् bhavat, Your Honour, the polite form of त्वम् tvām, takes the verb in the 3rd pers.: किमाह भवान् kim āha bhavān, what does your Honour say? आगच्छन्तु भवन्तः āgakkhantu bhavantaḥ, may you come.

B. Demonstrative Pronouns: इदम् idám or एतद् etád, this; तद् tát, that; अद् adáh, this or that.

इदम् idám and एतद् etád, agreeing with a subject in the 1st or 3rd pers., often = here: अयमस्मि ayam asmi, here I am; अयमागतस्तव पुत्रः ayam āgatas tava putraḥ, here comes your son.

तद् tát (like Lat. ille) often = well-known, celebrated: सा रम्या नगरी sâ ramyâ nagarî, that well-known charming city.

तद् tát with एव evá = the very, the same: तदेव नाम tad eva nâma, the name is the same.

तद् tát, when repeated, means various, several: तानि तानि शास्त्राण्यथैत तानि tâni sâstrâni adhyaita, he read several sâstras.

THE CASES.

Nominative.

227. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in English. Its place is very commonly supplied by the instrumental of the agent with a passive verb; e. g. तेनोक्तम् tena uktam, he said, lit. it was said by him.

The nom. is used after verbs meaning to be, to become, appear, seem; also after the passive of verbs of making, calling, considering, sending, appointing, etc.; e. g. तेन मुनिना कुक्कुरो व्याघ्रः कृतः tena muninâ kukkuro vyāghraḥ kritaḥ, the dog was turned into a tiger by the sage.

Note—The nom. with the particle इति iti may be used instead of the acc. after the active of verbs of calling, considering, etc.; e. g. इमं वयस्य इति मन्ये imam vayasya iti manye, I consider this person my friend.

Accusative.

228. The accusative, besides expressing the object of most transitive verbs, is employed—

1. With verbs of motion; e. g. स ग्राममगच्छत् *sa grāmam agak-khat*, he went to a village.

Note—Verbs of going, like गम् *gam* and या यâ, are very commonly joined with an abstract noun, where we should use either the corresponding adjective with 'to become,' or merely an intransitive verb: स कीर्तिं याति *sa kîrtim yâti*, he becomes famous; पंचत्वं गच्छति *pañkatvam gakkhati*, he dies, lit. goes to death.

2. To express duration of time and distance in space: मासमधीते *mâsam adhîte*, he learns for a month; कोशं गच्छति *krośam gakkhati*, he goes (the distance of) a kos.

Double Accusative.

229. 1. Verbs of calling, making, appointing, choosing, considering, knowing, take two accusatives. जानामि त्वां प्रकृतिपुरुषम् *gânâmi tvâm prakṛti-purusham*, I know thee (to be) the chief person.

2. Verbs of asking (प्रश्न *prakh*), begging (याच् *yâk*), telling (ब्रू *brû*, वच् *vak*), and instructing (शास् *sâs*) govern two accusatives; e. g. बलिं याचते वसुधाम् *balim yâkate vasudhâm*, he asks Bali for the earth.

Note—In the passive construction the nom. takes the place of the direct acc., while the indirect acc. remains: बलिर्याच्यते वसुधाम् *balir yâkyate vasudhâm*, Bali is asked for the earth.

3. Causative verbs usually govern two accusatives; but sometimes the instrumental is employed instead of the direct accusative (the agent): रामं वेदमध्यापयति *râmam vedam adhyâpayati*, he causes Râma to learn the Veda; but भृत्येन भारं नापयति *bhrityena bhâram nâpayati*, he causes the servant to carry the load (= he causes the load to be carried by the servant).

Note—In the passive construction, the nom. takes the place of the direct acc. (the agent): रामो वेदमध्याप्यते rāmo vedam adhyāpyate, Rāma is taught the Veda.

Instrumental.

230. The instrumental case primarily expresses either the **agent** or the **instrument** (means) by which an action is performed. तेनोक्तम् tena uktam, it was said by him—he said; स खड्गेन व्यापदितः sa khaḍgena vyāpāditah, he was killed with a sword.

I. From the above are developed the following secondary senses:—

1. **Accompaniment**, with सह sahā, साकम् sākām, सार्धम् sār-dhām, समम् samām; e.g. पुत्रेण सह पिता गतः putrena saha pitā gatah, the father went with his son; or its opposite, **separation**, with or without the above words; e.g. पित्रा वियोगं न सहते pitrā viyogam na sahate, he cannot endure separation from his father.

2. **Cause, reason, motive**: on account of, through, etc.: भवतोऽनुग्रहेण bhavatoऽnugraheṇa, through your favour; तेनापराधेन त्वां दंडयामि tena aparādhena tvām dandayāmi, I punish you for that fault.

Note—The instr. of बुद्धि buddhi, thought, and भ्रान्ति bhrānti, error, is used = ‘under the impression’ and ‘under the erroneous impression;’ e.g. व्याघ्रबुद्ध्या vyāghra-buddhyā, thinking that it was a tiger.

3. **Manner**: तौ दंपती महता स्नेहेन वसतः tau dāmpatī mahatā sneheṇa vasatah, that pair lives in great affection; महता सुखेन mahatā sukhena, with great pleasure.

4. **Accordance**: स मम मतेन वर्तते sa mama matena vartate, he acts according to my opinion. So also प्रकृत्या prakṛityā, by nature; जात्या gātyā, by birth.

5. **Price**: आत्मानं सततं रक्षेद्दरैरपि धनैरपि ātmānam satatam rakshed dāirair api dhanair api, a man should always protect himself even at the cost of his wife and of his wealth.

6. **Time**, or space **within which** anything is done : डाद-
शैवैर्वैद्याकरणं श्रूयते dvâdasair varshair vyâkaranam srûyate, gram-
mar is learnt in twelve years.

II. The instrumental is also used—

A. With **adjectives** expressing—

a. **Likeness** or **equality** : तस्य जीवितेन समा पत्नी tasya
gîvitenâ samâ patnî, his wife is as dear to him as life.

b. **Possession**, or the opposite, freedom from, **destitution** :
धनेन संपन्नो विहीनो वा dhanena sampanno vihîno vâ, possessed
or destitute of wealth.

B. With **verbs** of—

a. Excelling or comparing : पूर्वान् महाभाग तयातिशेषे pûrvân
mahâ-bhâga tayâ₂ tîsheshe, O fortunate man, you excel your ances-
tors in that (devotion).

b. Boasting or swearing : भरतेनात्मना चाहं शपे bharatena âtma-
nâ₂ aham sape, I swear by Bharata and myself.

c. Rejoicing, being pleased, satisfied, astonished, ashamed, dis-
gusted : कापुरुषः स्वल्पेनापि तुष्यति kâ-purushaḥ sv-alpena₂ api tush-
yati, a low person is satisfied even with little.

d. Motion, to express the means, or the part of the body, by
which the motion is effected : वाजिना चरति vâginâ karati, he goes
on horseback ; स श्वानं स्कंधेनोवाह sa svânam skandhena uvâha, he
carried the dog on his shoulder.

III. Some miscellaneous uses of the instr. are the following:—

1. With words expressing a defect of body : अक्षणा कायः akshnâ
kānâḥ, blind of an eye.

2. With words expressing **need** or **use**, like अर्थः arthaḥ, प्रयो-
जनम् prayoganam, कृ kri, to do, with किम् kim, what : देवपादानां
सेवकैर्न प्रयोजनम् deva-pādânâṃ sevakair na prayoganam, Your
Majesty's feet have no need of servants ; किं तया क्रियते धेन्वा kim
tayâ kriyate dhenvâ, what is to be done with that cow ?

3. With **अलम्** *álam* and **कृतम्** *kritám*, enough: **कृतमभ्युत्थनिन** *kritam abhyutthânena*, pray do not rise; **अलं शंकया** *alam sañ-kayâ*, away with doubt. **अलम्** *álam* in the same sense is often used with the gerund (which is an old instrumental), when it has the force of a negative imperative: **अलमन्यथा गृहीत्वा** *alam anyathâ grhîtvâ*, enough of misunderstanding = do not misunderstand.

Dative.

231. The dative case expresses either the **indirect object** of an action, generally a person, or, predicatively, the **purpose** of an action.

A. The dative of the indirect object is used—

1. After **transitive** verbs, with or without a direct object.—

a. Of **giving** (दा *dâ*, अर्पय *arpaya*), **owing** (धृ *dhri*), **promising** (प्रति° *prati-* or आशू *â-sû*), **telling** (कथ *kath*, ख्या *khyâ*, चक्ष *kaksh*, शंस *sams*; निवेदय *ni-vedaya*).

Ex **विप्राय गां ददाति** *viprâya gâm dadâti*, he gives a cow to the Brahman; **कथयामि ते भूतार्थम्** *kathayâmi te bhûta artham*, I tell you the truth.

Note—यज् *yag*, to sacrifice, takes acc of person and instr. of thing: **पशुना रुद्रं यजते** *pasunâ rudram yagate*, he sacrifices a bull to Rudra.

b. Of **sending** or **despatching**: **भोजेन दूतो रघवे विसृष्टः** *bhogena dûto raghave visrishṭah*, a messenger was sent by Bhoga to Raghu

2. After **intransitive** verbs meaning to **please** (रूच *rûk*), to **desire** (स्पृह् *sprîh*), to **be angry with** (क्रुध् *krudh*), to **hate** (द्रुह् *druh*), to **envy** (ईर्ष्य *îrshy*).

Ex. **किंकराय कुप्यति** *kimkarâya kupyati*, he is angry with his servant; **पुष्पेभ्यः स्पृहयति** *pushpebhyah sprîhayati*, he desires flowers.

Note—क्रुध् *krudh* and द्रुह् *druh*, if preceded by prepositions, govern the accusative.

3. With words of salutation: गणेशाय नमः ganesāya namaḥ, salutation to Ganesa; रामाय स्वस्ति rāmāya svasti, hail to Rāma! also with अलम् ālam = to be a match for, sufficient for: दैत्येभ्यो हरिरलम् daityebhyo hariḥ alam, Hari is a match for the demons.

Note—प्रेषणम् pra-nam, to bow, takes either dat. or acc

B. The dative of purpose is used to express either—

1. The **end for which an action is done**: मुक्तये हरिं भजति muktaye harim bhajati, he worships Hari for (= to obtain) abso-lution; or—

2. The **end to which an action tends**, with कृप kṛp or संपद् sam-pad, to tend to, or with स्था sthā, अस् as, भू bhū (the latter two being often omitted).

Ex. भक्तिर्ज्ञानाय कल्पते bhaktir gñānāya kalpate, piety tends to knowledge; मृताजातौ सुतौ स्वल्पदुःखाय mṛta-jātau sutau svalpa-duḥkhāya (sc. स्तः staḥ or भवतः bhavataḥ), a son that is dead and one that is unborn cause very little pain.

Note—A dat. is often used instead of an infinitive of purpose.

a. Instead of an infin. governing an acc. फलेभ्यो याति phalebhyo yāti, he goes for fruit, = फलान्वाहर्तुं याति phalāny āhartum yāti, he goes to get fruit.

b. The dat. of an abstract noun for the infin. from the same root: यागाय याति yāgāya yāti, he goes for sacrificing, = यष्टुं याति yashṭum yāti, he goes to sacrifice.

Ablative.

232. The ablative primarily expresses the **source from which** anything proceeds; e.g. पापानाश उद्भवति pāpān nāsa ud-bhavati, from sin ruin results.

With this original meaning are connected the following uses.—

a. **On account of, by reason of, through**: लौभ्याद् मांसं भक्षयति laubhyād māmsam bhakshayati, he eats the flesh through greediness.

Note—The ablative is commonly used in this sense with abstract nouns in **त्व** tva, especially in commentaries : **पर्वतोऽग्निमान् धूमत्वात्** parvato'agnimân dhûmatvât, the mountain has fire in it, because of there being smoke.

b. With **verbs of fearing and protecting** : **स्तेदाद् बिभेति** stenâd bibheti, he fears the thief; **पाहि मां नरकात्** pâhi mām narakât, protect me from hell.

c. With words meaning **different from** (**अन्य** anyā, **पर** pára, **इतर** itara): **कृष्णादन्यो गोविन्दः** krishnâd anyo govindah, Krishna is different from Govinda.

d. With **comparatives** or words having a comparative sense : **गोविंदाद् रामो विद्वत्तरः** govindâd râmo vidvattarah, Râma is more learned than Govinda; **कर्मणो ज्ञानमतिरिच्यते** karmano gñānam atirikyate, knowledge is superior to action.

e. With words denoting points of the compass : **ग्रामात्पूर्वो गिरिः** gñamât pûrvo girih, the mountain is to the east of the village.

f. **Time within or after** which anything is done: **सप्ताहात्** sapta ahât, within seven days; **बहोर्दृष्टं कालात्** bahor drishtam kâlât, seen after a long time.

Genitive.

233. The primary meaning of the gen. is quasi-adjectival; the qualification of another noun which it denotes being generally expressed in English by the prep. 'of:' **जगतो निर्माता** gagato nirmâtâ, the Creator of the Universe.

Besides this use, the gen. is employed in various other ways:—

I. With **verbs** :—

a. To **be master of** (**प्रभू** pra-bhû), to **rule** (**ईश** īś), to **grant**, **give** (**दत्** day), to **remember** (**स्मृ** smṛ): **आत्मनः प्रभविष्यामि** âtmanah prabhavishyâmi, I shall be master of myself.

b. It expresses **possession** with verbs meaning 'to be' (**अस्** as, **भू** bhû, **विद्** vid): **मम पुस्तकं विद्यते** mama pustakam vidyate, I have a book.

II. With **adjectives** :—

a. **Dear to, favourite with** : को नाम राज्ञां प्रियः ko nāma rājñām priyaḥ, who, pray, is dear to kings?

b. **Equality** (तुल्य tulya, सदृश sadṛśa, सम samā) : रामः कृष्णस्य तुल्यः rāmaḥ kṛṣṇasya tulyaḥ, Rāma is equal to Kṛṣṇa.

Note 1. The **instr.** is also used with words denoting equality

Note 2. With words expressing 'difference,' two genitives are used in the sense of 'between—and:' एतावानेवायुष्मतः शतक्रतोश्च विशेषः etāvān eva āyushmataḥ satakratos ka viśeṣaḥ, this is the only difference between you (the long-lived) and India.

III. With **passive participles** :—

a. Past participles, with a pres. sense, of roots meaning 'to think,' 'to know,' 'to worship,' take the agent in the gen. : स राज्ञां पूजितः sa rājñām pūgitaḥ, he is revered by kings.

b. Future participles take the agent in the gen. as well as the instr. : मम (मया) सेव्यो हरिः mama (mayā) sevyo hariḥ, Hari should be worshipped by me.

IV. With **adverbs** :—

a. Meaning **far** (दूरम् dūram) or **near** (अंतिकम् antikām) : दूरं ग्रामस्य dūram grāmasya, far from the village.

Note—The **ablative** is also used with these words.

b. Adverbs in तः taḥ, expressive of direction, and others of similar meaning (see 209) : ग्रामस्य दक्षिणतः grāmasya dakshinataḥ, to the south of the village.

Note—Adverbs of direction in एन -ena take the **acc.** as well as the **gen.** : ग्रामस्य (ग्रामं) दक्षिणेन grāmasya (grāmam) dakshinena

c. The gen. of **time** is used with multiplicatives (see 120) : मासस्याष्टकृतः māśasya aṣṭakṛitvaḥ, eight times a month.

Locative.

234. The locative denotes the **place where** an action takes place : पक्षिणस्तस्मिन् वृक्षे निवसन्ति pakṣhinas tasmin vṛkṣhe nivasanti, birds live in that tree.

I It expresses the following collateral meanings :—

a. The recipient: वितरति गुरुः प्राज्ञे विद्याम् vitarati guruh prāgñe vidyām, a teacher imparts knowledge to an intelligent pupil.

b. 'Towards': प्राणिषु दयां कुर्वन्ति साधवः prāṇiṣu dayām kurvanti sādhaṇaḥ, the good show compassion towards animate beings.

c. The effect of a cause दैवमेव हि नृणां वृद्धौ क्षये कारणम् dai-vam eva hi nrinām vṛiddhau kshaye kāraṇam, Fate is the cause of the decline or prosperity of men.

d. **By reason of, with regard to**: छिद्रेषु शत्रुं हन्ति kḥi-dreshu satrum hanti, he slays the enemy by reason of his weak points.

e. **Amongst, of**, with superlatives: सर्वेषु पुत्रेषु रामो मम प्रियतमः sarveshu putreshu rāmo mama priyatamaḥ, of all the sons Rāma is dearest to me.

Note—The **genitive** is also used in this sense.

f. **After**, of time (like abl.): अस्मिन् दिने भुक्त्वा अयम् त्र्यहो (त्र्यहो) भोक्ता asmin dine bhuktvā ayam tryahe (tryahād) bhoktā, having dined to-day he will dine again after (the interval of) three days.

II. The loc. is also used with—

a. Words meaning **engaged in, intent on** (आसक्त āsakta, तत्पर tatpara), or **skilful** (कुशल kūsala, निपुण nipuna, पंडित panditā): रामोऽखद्युते निपुणः rāmo-akṣadyūte nipunaḥ, Rāma is skilful in playing at dice.

b. Words meaning **attachment to** (अनुस्निह anu-snih, अनुरंज anu-raṅg, अभिलष abhi-lash), **confidence in** (विश्वास vi-svas), **fitness for** (युग् युग): न खलु शकुंतलायां ममाभिलाषः na khalu sakuntalāyām mama abhilāṣaḥ, my love is indeed not towards Sakuntalā; न मे त्वयि विश्वासः na me tvayi visvāsaḥ, I have no faith in you; त्रैलोक्यस्यापि प्रभुत्वं तस्मिन् युज्यते trailokyasya api prabhutvam tasmin yugyate, even the sovereignty of the three worlds is fitting for him.

c. With verbs of **throwing** (अस् as, क्षिप् kship, मुच् मुk) · अरो बाणान् क्षिपति arau bânân kshipati, he darts arrows at his enemy

d. With verbs of **taking** (कृ kri, दा dà), **seizing** (ग्रह grah), or **striking**: संजीवकं सव्ये पाणौ कृत्वा (गृहीत्वा) sañgîvakam savye pânanau kṛitvâ (grhîtvâ), taking Sañgîvaka by the left hand; केशेषु गृहीत्वा keseshu grhîtvâ, seizing by the hair.

Note—कृ kri, दा, dà, and ग्रह grah may take the instr. also.

Locative and Genitive Absolute.

235. The loc. and gen. absolute are used in much the same way as the English nom , the Greek gen , and the Latin abl. absolute.

The loc. is the usual absolute case, the gen. being comparatively seldom used in this sense.

Ex. गच्छत्सु दिनेषु gakkhatsu dineshu, as the days went by; गोषु दुग्धासु स गतः goshu dugdhâsu sa gatah, the cows having been milked, he departed; अद्य दशमो मासस्तातस्योपरतस्य adya dasamo mâsas tâtasya upa-ratasya, to-day is the tenth month since my father died

Note 1. The pres. part. of अस् as, to be, may be used in agreement with other absolute participles: तथा कृते सति tathâ kṛite sati, this being done.

Note 2. An indeclinable word (एवम् evâm, इत्थम् itthâm, तथा tâthâ, इति iti) is sometimes used in agreement with the absolute participle: एवं गते evam gate, this being the case (lit. it having gone thus).

Note 3 The particle एव evâ and मात्र mâtra (at the end of a compound) may be used after an absolute part. to express 'no sooner—than,' 'scarcely—when.' अप्रभातायामेव रज्न्याम् aprabhâ-tâyâm eva raganyâm, scarcely had it dawned when —; प्रविष्टमात्र एव तत्रभवति pravishṭa-mâtra eva tatrabhavati, no sooner had his honour entered than —.

Time and Distance.

236. a. The **acc.** is used to express **duration** of time and distance in space (228, 2).

b. The **instr.** expresses the time or space **within** which anything is done (230, I, 6).

c. The **abl.** expresses time **within** or **after** which anything is done (232, f).

d. The **gen.** expresses the time **in** which an action is **repeated**: द्विरह् द्विर ahnaḥ, twice a day (233, IV. c).

e. The **loc.** expresses the time (1) **at** which अस्मिन् दिने āsmin dine, on this day; (2) **after** which, like abl. (234, I. f).

Participles.

237 The **present** participle is used with आस् âs, to sit, and स्था sthâ, to stand, to express continuous action: भक्षयन्नास्ते bha-kshayann âste, he keeps eating; इति विचारयन् स्थितः iti vikârayan sthitaḥ, he stood thus thinking.

Past Participles.

238 The passive participle and its active form in वत् vat (but **not** the perf. part. in वस् vas) are very frequently used for a finite past tense; e.g. तेनेदमुक्तम् tena idam uktam, this was said by him; स इदमुक्तवान् sa idam uktavân, he said this.

In the same way the passive of intransitive verbs is used impersonally: मयात्र चिरं स्थितम् mayâ atra kiram sthitam, I stood there for a long time.

The perf. pass. part. of intransitive verbs is used in the active sense: स गंगां गतः sa gaṅgâm gataḥ, he went to the Ganges; स पथि मृतः sa pathi mrītaḥ, he died on the way.

Future Passive Participles.

239. These participles in तव्य tavya, अनीय anīya, य ya (also called verbal adjectives) express **necessity, obligation, or fit-**

ness. The construction is the same as in the case of the past pass. part.: **मया तत्र गंतव्यम्** *mayâ tatra gantavyam*, I must go there.

a. Sometimes this part. expresses certainty of the future: **ततस्तेनापि शब्दः कर्तव्यः** *tatas tena api sabdaḥ kartavyaḥ*, then he also will surely make a noise.

b. Sometimes it is used for the future simply: **युवयोः पक्षबलेन मयापि सुखेन गंतव्यम्** *yuvayoḥ paksha-balena mayâ api sukhena gantavyam*, I too shall go at ease by the strength of your wings.

c. **भवितव्यम्** *bhavitavyam* and **भाव्यम्** *bhâvyam* from भू *bhû*, to be, are used impersonally to express necessity or high probability. The adjective or noun of the **predicate** agrees with the subject in the **instr.**: **तया संनिहितया भवितव्यम्** *tayâ samnihitayâ bhavitavyam*, she must be (= is most probably) near; **असंमूढैर्भवितव्यं युष्माभिः** *asammûdhair bhavitavyam yushmâbhiḥ*, you should be careful.

Indeclinable Participle (Gerund).

240. This participle, formed with **त्वा** *tvâ*, **या** *ya*, or **त्या** *tya* (see (187-8), expresses that an action is completed before another begins: **तं प्रणम्य स गतः** *tam pra-namya sa gataḥ*, having bowed down to him, he departed.

a. It may frequently be translated by 'in' or 'by' with the verbal noun: **मां निर्धनं हत्वा किं लभेध्वम्** *mâm nirdhanam hatvâ kim labhedhvam*, what would you gain by killing me who am destitute of wealth?

b. Some indeclinable participles are equivalent in meaning to prepositions: **अधिकृत्य** *adhikṛtya*, about; **आदाय** *âdâya*, with; **उद्दिश्य** *uddīśya*, towards; **नीत्वा** *nītvâ*, with; **मुक्त्वा** *muktvâ*, except.

Infinitive.

241. The infinitive is chiefly employed to express a **purpose** (like the dat.), but is also used as the **object** of a few verbs. It

is **never** used as the **subject** of a sentence, abstract nouns supplying its place in this case

a. Infinitive of **purpose**: हिरण्यकश्चित्रग्रीवस्य पाशांश्छेत्तुं बहिरागच्छत् *hiranyakas kṣitragrīvasya pāsāms kṣettum bahir āgakkhat*, Hiranyaka came out to cut the bonds of Kṣitragrīva; अवासरोऽयमात्मानं प्रकाशयितुम् *avasaro'yam ātmānam prakāsayitum*, this is the time to show yourself.

b. As the **object of verbs** meaning to be able, to be fit, to know, to presume, to bear, to be pleased, to desire, to strive, to begin: गंतुमिच्छामि *gantum ikkhāmi*, I wish to go; कथयितुं शक्नोति *kathayitum saknoti*, he is able to tell.

242. a. **Adjectives** meaning **fitness** or **ability**, and **nouns** meaning **desire**, may also take an infin. श्रोतुमिच्छा *srotum ikkhā*, a desire to hear; लिखितमपि ललाटे प्रोज्झितुं कः समर्थः *likhitam api lālāte pra uggṛhitum kaḥ samarthaḥ*, who is able to avoid what is stamped on his forehead (by fate)?

b. The 2nd and 3rd sing. ind. of अर्ह् *arh*, to deserve, are used imperatively = please, be pleased: भवान् मां श्रोतुमर्हति *bhavān mām srotum arhati*, will your Honour please to hear me?

c. The infin, after dropping the final म् *m*, is sometimes compounded with काम *kāma* or मनः *manaḥ* in the sense of having a wish or a mind to do what the verb indicates: द्रष्टुकामः *drashtu-kāmaḥ*, desirous of seeing.

243 There being **no passive** form of the **infinitive** in Sanskrit, the verbs which govern the infin. are put in the passive in order to give it a passive sense.

Ex. कर्तुं न युज्यते *kartum na yugyate*, it is not fit to be done; न शक्यास्ते (दोषाः) समाधातुम् *na sakyās te (doshāḥ) samādhātum*, those (mischiefs) cannot be repaired; तेन मंडपः कारयितुमारब्धः *tena mandapaḥ kārayitum ārabdhaḥ*, a hut was begun to be erected by him.

THE TENSES.

Present.

244. The use of this tense is much the same as in English. But the following differences should be noted.—

1. a. In narration the **historical** present is more commonly used than in English: **हिरण्यको भोजनं कृत्वा बिले स्वपिति** *hiranyako bhoganam kṛtvā bile svapiti*, Hiranyaka, having taken his food, used to sleep in his hole; **दमनको पृच्छति कथमेतत्** *damanako prikkhati katham etat*, Damanaka asked, 'How was it?'

b. The present is sometimes used to express the **immediate past**: **अयमागच्छामि** *ayam āgakkhāmi*, I have just come.

Note—The particle **स्म** *sma* changes the present to a past tense **प्रतिवसति स्म** *prativasati sma*, he dwelt.

2. The present is used for the **future** :—

a. With interrogatives and with **पुरा** *purā*, soon, or **यावत्** *yāvat*, at once, used adverbially: **तद्यावच्छुभं प्रेषयामि** *tad yāvak kha-trughnam preshayāmi*, therefore I will just send Satrugghna; **किं करोमि** *kim karomi*, what shall I do?

b. Immediate future: **तर्हि मुक्त्वा धनुर्गच्छामि** *tarhi muktva dhanur gakkhāmi*, then leaving the bow, I am off.

c. With an exhortative sense: **तर्हि गृहमेव प्रविशामः** *tarhi gr̥ham eva pravisāmah*, then we will enter (= let us enter) the house.

Imperfect, Perfect, and Aorist.

245. These three tenses are generally found used promiscuously of past time, but their exact senses are as follow :—

a. The **imperfect** denotes a definite past, and does not refer to an action done during the current day except in questions. **अगच्छत् किं स ग्रामम्** *agakkhat kim sa grāmam*, has he gone to the village? The imperfect does not express continuous action.

b. The **perfect** is generally used in narrating events of the remote past; it never refers to events of the current day.

c. The **ao¹rist** refers to past time generally, without reference to any particular time, and to actions of the current day. It is not a narrative tense, but is appropriate in dialogues. It is thus equivalent to the English perfect present¹. It also expresses continuous action (like the imperfect in Latin): अदात् adât, he was giving; अददात् adadât, he gave.

Note—This tense acquires an imperative sense after the prohibitive particles मा mâ and मास्मा mâsma, when it loses the augment: मा भैषी: mâ bhaishîh, do not fear (cp. 139).

Simple and Periphrastic Future.

246. The **simple** future is used of **any** future action; while the **periphrastic**, which is much less frequently employed, refers to **definite** or **remote** future time, but not to actions to take place in the course of the current day

Imperative.

247. Special uses of the imperative are the following:—

a. With interrogatives it has the force of 'should:': किमधुना करवाम kim adhunâ karavâma, what should we do now?

b. The 1st and 3rd pers. are translated by 'let:': अहं गच्छानि aham gakkhâni, let me go.

c. The 2nd and 3rd pers. are sometimes used in an optative sense: पर्जन्यः कालवर्षी भवतु parganyaḥ kâla-varshî bhavatu, may rain pour down in season!

d. The 3rd sing. pass. is commonly used as a polite imperative instead of the 2nd pers act.: आस्यताम् âsyatâm, please sit down.

Optative (Potential).

248. The Sanskrit optative is used in much the same senses as the Greek optative. It is commonly used to soften a statement,

¹ See Prof. Bhandarkar's Second Book of Sanskrit, Preface.

question, or command : को नाम संभावयेत् ko nâma sambhâvayet, who would think ? त्वमेवं कुर्याः tvam evam kuryâh, do thou act in this manner It often thus expresses mere futurity : इयं कन्या नात्र तिष्ठेत् iyam kanyâ na atra tishthet, this girl will not stay here.

a. It very frequently expresses 'fitness' in precepts : आपदर्थं धनं रक्षेत् âpad-artham dhanam rakshet, one should save wealth against calamity.

b. It is used in conditional sentences with यदि yâdi and चेत् kêt, in both protasis and apodosis : यदि न स्यान्नरपतिर्विप्लवेतेह नौरिव प्रज्ज yadi na syân nara-patir viplaveta iha naur iva pragâ, if there were not a king, the subjects would drift away like a boat.

Benedictive (Aorist Optative).

249 This rare mood is used to express blessings or, in the first person, the speaker's wish : वीरप्रसवा भूयाः vîra-prasavâ bhûyâh, mayst thou give birth to a warrior ! कृतार्था भूयासम् kृतार्था भूयासम् kृतार्था bhû-yâsam, may I become successful !

Conditional.

250. The conditional, as its form (an indicative past of the future) well indicates, is properly used to express a past condition, the falsity of which is implied, and is equivalent to the pluperfect (conditional) subjunctive in Latin or English, or the aorist indicative, used conditionally, in Greek It is employed in both protasis and apodosis. सुवृष्टिश्चेदभविष्यद्भुविष्णं नाभविष्यत् suvrishṭis ket abhavishyad durbhiksham na abhavishyat, if there had been plentiful rain, there would have been no famine. The potential is employed to express the imperfect conditional.

APPENDIX I.

LIST OF VERBS

The order of the parts of the verb, when all are given, is : Pres , Impf., Impv., Opt.; Perf., Aor., Fut.; Pass. pres., aor., part.; Ger , Inf., Caus., aor., Desid., Intens.

The Roman numerals signify the conjugational class of the verb : P. indicates that the verb is conjugated in the *Parasmai*, A. that it is conjugated in the *Âtmanepada*.

अञ्च् *añk*, to go, to bend, to worship, I, P. अञ्चति ॥ अञ्च्यते he is moved । अञ्चित worshipped । अङ्ग bent । अञ्चयति ॥

अञ्ज् *añg*, to anoint, VII, P. अनञ्जि । आनक् । अनङ्कु । अञ्ज्यात् ॥ अनञ्ज । अञ्जीत् । अञ्ज्यते । अङ्ग । अङ्गा or अङ्गा, °अञ्ज्य । अञ्जयति ॥

अद् *ad*, to eat, II, P. अस्मि, अस्ति; अदंति । आदम्, आदः, आदत्; आदन् । अदानि, अद्धि, अद्भु; अदंतु । अद्यात् ॥ अत्यति । अद्यते । जग्ध (अन्न n. food) । जग्ध्वा, °जग्ध्य । अद्भुम् । आदयति । जिघत्सति ॥

अन् *an*, to breathe, II, P. अनिति । आनम्, आनीः or आनः, आनीत् or आनत् । अनानि, अनिहि । अन्यात् ॥ आन । आनिषत् । अनिष्यति । अनित । अनितुम् । आनयति ॥

अश् *as*, to attain, V, A. अश्नते । आशुवि, आशुयाः, आशुत । अश्नवे, अशुध्व, अशुताम् । अशुवीत ॥ आनशे, आनशिषे or आनक्षे । आक्षि, आष्टाः, आष्ट । अष्ट ॥

अश् *as*, to eat, IX, P. अश्नाति । अश्नात् । अश्नानि, अश्नान्, अश्नातु । अश्नीयात् ॥ आश । आशीत् । अशिष्यति । अश्यते । अशित । अशित्वा, °अश्य । अशितुम् । आशयति । अशिशिषति ॥

अस् as, to be, II, P. The perf. is both P. and A. The pres. A. is used to form the A. terminations of the periph. fut. अस्मि, असि, अस्ति; स्वः, स्थः, स्तः; स्मः, स्थ, संति । आसम्, आसीः, आसीत्; आस्व, आस्तम्, आस्ताम्; आस्म, आस्त, आसन् । असानि, एधि, अस्तु; असाव, स्तैम्, स्ताम्; असाम, स्त, संतु । स्याम्, स्याः, स्यात्; स्याव, स्यातम्, स्याताम्; स्याम, स्यात, स्युः ॥ आस, आसिष, आस; आसिव, आसयुः, आसतुः; आसिम, आस, आसुः । A आसे, आसिपे, आसे; आसिवहे, आसाये, आसाते; आसिमहे, आसिध्वे, आसिरे ॥

अस् as, to throw, IV, P. अस्यति ॥ आस, आसिष, etc., like अस् to be । आस्यत् । असिष्यति । अस्यते । आसि । अस्त । आसयति ॥

आप् āp, to obtain, V, P. आप्नोति । आप्नोत् । आप्रवानि, आप्नुहि, आप्नोतु । आप्नुयात् ॥ आप । आपत् । आप्स्यति; आप्रा । आप्यते । आप्न । आप्त्वा, °आप्य । आप्नुम् । आपयति । ईप्सति ॥

आस् ās, to sit, II, A. आस्ते । आस्त । आस्ताम् । आसीत् ॥ आसांचके । आसिष्ट । आसिष्यते । आस्यते । आसित । आसीन neg pres. part. A. । आसितुम् ॥

इ i, to go, II, P. एमि, एषि, एति; इवः; यंति । आयम्, ऐः, ऐत्; ऐव; आयन् । आयानि, इहि, एतु; अयाव; यंतु । इयात् ॥ इयाय, इयेय, इयाय; ईयिव; ईयुः । एष्यति; एता । ईयते । इत । इत्वा, °इत्य । एतुम् ॥

अधी adhi, to read, II, A. अधीते । अध्यैत; 3 du. अध्यैयाताम्; 3. pl. अध्यैयत । अध्यै, अधीध्व, अधीताम्; अध्ययावहै, अधीयाधाम्, अधीयाताम्; अध्ययामहै, अधीध्वम्, अधीयताम् । अधीयीत ॥ अधि-जगे, अध्यैष्ट; 3. du. अध्यैयाताम्; 3. pl. अध्यैयत । अध्यैष्यते; अध्यैता । अधीयते । अधीत । अध्यापयति ॥

इध् idh or **इंध्** indh, to kindle, VII, A. इंद्रे । ऐंद्र । इनधै, इंस्व, इंद्वाम् । इंधीत ॥ ईधे or इंधांचके । ऐंधिष्ट । इंधिष्यते । इध्यते । इद्ध । इंधयति ॥

इष् ish, to wish, VI, P. इच्छति । ऐच्छत् ॥ इयेष, इयेषिष, इयेष; ईषिव; ईषुः । ऐषीत् । एषिष्यति । इष्यते । इष्ट । इष्टुम् । एषयति ॥

ईक्ष iksh, to see, I, A. ईक्षते । ऐक्षत ॥ ईक्षांचके । ऐक्षिष्ट । ईक्षिष्यति ।
ईक्ष्यते । ऐक्षि । ईक्षित । ईक्षितुम् । ईक्षयति ॥

उष् ush, to burn, I, P. ओषति । औषत् ॥ उवोष, उवोषिष्य, उवोष;
ऊषिव, etc. । औषीत् । उष्यते । उष्ट ॥

चृ ri, to go, I, P. चृच्छति । आर्छत् ॥ आर, आरिष्य, आर^१; आरिव,
etc. । आरत्; आरन् । अरिष्यति । चृत । चृत्वा, °कृत्य । अर्पयति ॥

चृ ri, to go, III, P. इयति; इयुत; इयति । ऐयः or ऐयरत्; 3. du.
ऐयताम्; 3. pl. ऐयरुः । इयराणि, इयृहि, इयर्तु; इयराव; इयर्तु ॥

चृज् rug, to go, to gain, etc., I, A. अर्जते । आर्जत ॥ आनुजे ।
अर्जयति ॥

एध् edh, to grow, I, A. एधते । ऐधत । एधताम् । ऐध्रेत ॥ एधामास ।
एधित । एधितुम् । एधयति, °ते । एदिधिषते ॥

कम् kam, to love, I, A. कामयते ॥ कामयांचके or चकमे । अचीकमत ।
कमिष्यते or कामयिष्यते । कांत । कामयते ॥

काश् kâs, to shine, I, A. काशते ॥ चकाशे । काशयति ॥

कृ kri, to do, VIII, P. A. करोमि, करोषि, करोति; कुर्वे, कुरुषः,
कुरुतः; कुर्मः, कुरुष्य, कुर्वन्ति । अकरवम्, अकरोः, अकरोत्; अकुर्वे;
अकुर्वन् । करवाणि, कुरु, करोतु; करवाव; कुर्वन्तु ॥ चकार (â), चकर्ष,
चकार; चकृव; चक्रुः । अकार्षम्, अकार्षी, अकार्षीत्; अकार्ष्वे, अकार्षम्,
अकार्षाम्; अकार्षी, अकार्षी, अकार्षुः । करिष्यति; कर्ता ॥ A. कुर्वे,
कुरुषे, कुरुते; कुर्वहे; कुर्वते । अकुर्वि, अकुरुषाः, अकुरुत; अकुर्वहि;
अकुर्वत । करवै, कुरुष्व, कुरुताम्; करवामहै; कुर्वताम् ॥ चके, चकृषे,
चक्रे; चकृवहे; चकिरे । अकृपि, अकृथाः, अकृत; अकृष्वहि; अकृषत ।
करिष्यते । क्रियते । अकारि । कृत । कृत्वा, °कृत्य । कर्तुम् । कारयति ।
अचीकरत् । चिकीर्षति ॥

कृत् krit, to cut, VI, P. कृतति ॥ चकर्त्त । अकर्त्तत् । कर्तिष्यति or
कर्त्स्यति । कृत्यते । कृत्त । कर्त्तयति । अचीकृतत् । चिकर्त्तिषति ॥

कृष् kṛish, to drag along, to furrow, I or VI, P. कर्षति or कृषति ।

चकर्षे, चकर्षिष्य, चकर्षे; चकृषिव । अकृषत् । क्रष्यति । कृष्यते । कृष्ट ।
कृष्टा, °कृष्य । क्रष्टुम् । कर्षयति । अचीकृषत् ॥

कृ *krî*, to scatter, VI, P. किरति ॥ चकार; चकारतुः; चकरुः । किर-
प्यति । कीर्युते । कीर्ण । °कीर्य ॥

कृत् *krît*, to praise, X, P. कीर्तयति ॥ अचीकृतत् or अचिकीर्तत् ॥
क्लृप् *klîp*, to be able, I, A. कल्पते ॥ चक्लृपे । कल्पिष्यते । क्लृप्त ।
कल्पयति । अचीक्लृपत् ॥

क्रम् *kram*, to stride, I, P. A. क्रामति, क्रमते ॥ चक्राम, चक्रमे ।
अक्रमीत् । क्रमिष्यति, °ते । क्रम्यते । क्रांत । क्रात्वा, °क्रम्य । क्रमयति or
क्रामयति । चिक्रमिषति । चंक्रम्यते ॥

क्री *krî*, to buy, IX, P. A. क्रीणाति, क्रीणीते ॥ चिक्राय । क्रेष्यति,
°ते । क्रीयते । क्रीत । क्रीत्वा, °क्रीय । क्रेतुम् । चिक्रीषते ॥

क्षण् *kshan*, to kill, VIII, P. A. क्षणोति, क्षणुते ॥ क्षत ॥

क्षि *kshi*, to destroy, V, P. क्षिणोति ॥ क्षीयते । क्षित । क्षययति
or क्षपयति ॥

क्षिप् *kship*, to throw, VI, P. A. क्षिपति, °ते । क्षिपाणि, क्षिपै ॥
चिक्षेप, चिक्षिपे । क्षेप्यति, °ते । क्षिप्यते । क्षिप्त । क्षिप्त्वा, °क्षिप्य ।
क्षेप्तुम् । क्षेपयति । चिक्षिप्सति ॥

क्षुब् *kshubb*, to quake, IV, P. A. क्षुभ्यति, °ते ॥ चुक्षौभ, चुक्षुभे ।
क्षुब्ध or क्षुभित । क्षोभयति, °ते ॥

खन् *khan*, to dig, I, P. A. खनति, °ते ॥ चखान; चखुः । खनि-
प्यति । खन्यते or खायते । खात । खात्वा or खनिन्वा, °खाय । खनिषुम् ।
खानयति ॥

खाद् *khâd*, to eat, I, P. खादति ॥ चखाद । खादिष्यते । खाद्यते ।
खादित । खादयति । चिखादिषति ॥

ख्या *khya*, to tell, II, P. ख्याति । ख्याहि, ख्यातु ॥ चख्यौ; चख्युः ।
अख्यत् । ख्यास्यति । ख्यायते । ख्यात । °ख्याय । ख्यातुम् । ख्यापयति,
°ते । चिख्यासति ॥

गद् gad, to speak, I, P. गदति ॥ जगाद् । गदिष्यति । गद्यते । गदित् । गदितुम् । गादयति । जिगदिषति । जागद्यते ॥

गम् gam, to go, I, P. गच्छति ॥ जगाम, जगंथ; जग्मुः । अगमत् । गमिष्यति; गंता । गम्यते । गत; P. जग्मिवान् or जगन्वान् । गत्वा, °गम्य or °गत्य । गंतुम् । गमयति । जिगमिषति । जंगंति or जंगम्यते ॥

गाह् gâh, to plunge, I, A. गाहते ॥ जगाहे । गाहिष्यते । गाह्यते । गाढ or गाहित । °गाह्य । गाहयति ॥

गुह् guh, to hide, I, P. A. गूहति, °ते ॥ जुगूह, जुगूहिष or जुगोढ; जुगुहिव; जुगुहे, जघुषे or जुगुहिषे । अघुष्यत् । गुह्यते । गूढ । °गुह्य । गूहितुम् । गूहयति ॥

गै gai, to sing, I, P. A. गायति, °ते ॥ जगौ, जगे । अगासीत् । गास्यति । गीयते । गीत । गीत्वा, °गाय । गातुम् । गापयति ॥

ग्रथ् grath or ग्रंथ् granth, to tie, IX, P. ग्रथ्नाति ॥ ग्रथ्यते । ग्रथित । °ग्रथ्य । ग्रथयति or ग्रंथयति ॥

ग्रह् grah, to take, IX, P. A. गृह्णाति, गृह्णीते । गृहाण, गृह्णातु ॥ जग्राह, जगृहे । अग्रहीत्, अग्रहीष्ट । ग्रहीष्यति, °ते; ग्रहीता । गृह्यते । गृहीत । गृहीत्वा, °गृह्य । ग्रहीतुम् । ग्राहयति, °ते । जिघृक्षति, °ते ॥

ग्लै glai, to droop, I, P. ग्लायति ॥ ग्लान । ग्लापयति or ग्लपयति ॥

घुष् ghush, to sound, I, P. A. घोषति, °ते ॥ घुष्यते । घुष्ट । °घुष्य । घोषयति ॥

ग्रा ghrâ, to smell, I, P. जिघ्रति ॥ जग्नौ । प्रायते । प्रात । प्रापयति ॥

चक्ष् kaksh, to speak, II, A. चक्षे, चक्षे, चष्टे; चक्षहे, चङ्क्षे, चक्षते ॥ चचक्षे । चक्ष्यते । °चक्ष्य । चक्षुम् । चक्षयति ॥

चर् kar, to move, I, P. चरति ॥ चचार, चचर्थ; चेरुः । चरिष्यति । चर्यते । चरित । चरित्वा, °चर्थ । चरितुम् । चारयति । अचीचरत् ॥

चल् *kal*, to move, I, P. चलति ॥ चचाल; चेलुः। चलिष्यति।
चलित। चलितुम्। चलयति or चालयति। चिचलिषति ॥

चि *ki*, to collect, V, P. A. चिनोति, चिनुते ॥ चिकाय, चिक्रे।
अचैषीत्। चेष्यति, °ते; चेता। चीयते। चित। चित्वा, °चित्य। चेतुम्।
चाययते। चिक्रीषते or चिचीषति ॥

चिन्त् *kint*, to think, X, P. चिन्तयति ॥ चिन्तयामास। चिन्त्यते।
चिन्तित। चिन्तयित्वा, °चिन्त्य ॥

चुर *kur*, to steal, X, P. चोरयति ॥ चोरयांचकार। अचूचुरत्।
चोर्यते। चोरित ॥

छिद् *khid*, to cut, VII, P. A. छिनन्ति; छिदंति ॥ चिच्छेद, चिच्छिदे।
अच्छिदत् or अच्छैत्सीत्। छेत्स्यति, °ते। छिद्यते। छिन्न। छित्वा, °छिद्य।
छेत्तुम्। छेदयति ॥

जन् *gan*, to beget, I, P. जनति; to be born, IV, A. जायते ॥ जजान,
जज्ञे। अजनिष्ट। जनिष्यते; जनिता। जात। जनयति, °ते। जिजनिषते ॥

जागृ *gāgrī*, to awake, II, P. (properly an intensive of गृ *grī*)
जागर्ति; जागृतः; जाग्रति। अजागरम्, अजागः, अजागः; अजागृताम्;
अजागरुः। जागराणि, जागृहि, जागर्तु ॥ जजागार or जागरांचकार।
जागरिष्यति। जागरित। जागरयति ॥

जि *gi*, to conquer, I, P. (A with परा and वि) जयति ॥ जिगाय;
जिगियव; जिग्युः। अजैषीत्। जेष्यति। जीयते। जित। जित्वा, °जित्य।
जेतुम्। जापयति। जिगीषति ॥

जीक् *gīv*, to live, I, P. जीवति ॥ जिजीव; जिजीवुः। अजीवीत्।
जीविष्यति। जीव्यते। जीवित। जीवित्वा, °जीव्य। जीवितुम्। जीव-
यति। जिजीविषति ॥

जू *grī*, to grow old, IV, P. जीर्यति ॥ जजार। जीर्यते। जीर्ण।
जरयति ॥

ज्ञा *gñā*, to know, IX, P. A. जानाति, जानीते ॥ जज्ञौ, जज्ञे। अज्ञासीत्।

ज्ञास्यति; ज्ञाता । ज्ञायते । अज्ञायि । ज्ञात । ज्ञात्वा, °ज्ञाय । ज्ञातुम् ।
ज्ञापयति, °ते or ज्ञपयति, °ते । जिज्ञासते ॥

ज्या *gyâ*, to grow weak, IX, P. जिनाति ॥ जिज्यौ; जिज्यिव;
जिज्युः । अज्यासीत् । ज्यास्यति । जिज्यासति ॥

तन् *tan*, to stretch, VIII, P. A. तनोति, तनुते ॥ ततान, तेने ।
अतानीत् । तन्यते or तायते । तत । तत्वा, °तत् or °ताय । तानयति ॥

तप् *tap*, to burn, I, P. A. तपति, °ते or IV तप्सति, °ते ॥ तताप,
तेपे । अताप्सीत् । तप्स्यति । तप्सते । तप्त । तप्त्वा, °तप् । तप्तम् । ताप-
यति ॥

तुद् *tud*, to strike, VI, P. A. तुदति, °ते ॥ तुतोद् । तुद्यते । तुन्न । तोदयति ॥

तृप् *trip*, to be pleased, IV, P. तृप्सति ॥ ततर्प; ततृपिव । अतृ-
पत् । तृप्त । तर्पयति । अतीतृपत् । तितृप्सति ॥

तृह् *trih*, to kill, VII, P. तृणेढि; तृंहंति । तृणेढु ॥ ततर्ह । तृहते । तृढ ॥

तृ *tri*, to cross, I, P. or VI, A. तरति or तिरते ॥ ततार; तेरुः ।
अतार्थीत् or अतारीत् । तरिष्यति, °ते । तीर्यते । तीर्थ । तीर्त्वा, °तीर्य ।
तर्तुम्, तरितुम्, तरीतुम् । तारयति, °ते । तित्तीर्थति ॥

त्यज् *tyag*, to abandon, I, P. A. त्यजति, °ते ॥ तत्याज, तत्यजे ।
अत्याक्षीत् । त्यस्यति, °ते or त्यजिष्यति, °ते । त्यज्यते । त्यक्त । त्यक्त्वा,
°त्यज्य । त्याजयति । तित्यक्षति ॥

त्रस् *tras*, to tremble, I, P. or IV, P. A. त्रसति or त्रस्यति, °ते ॥
तत्रास; तत्रसुः or त्रेसुः । अत्रासीत् । त्रस्त । त्रासयति ॥

त्वर *tvar*, to hasten, I, A. त्वरते ॥ तत्त्वरे । त्वरित । त्वरयति ॥

दंश् *dams*, to bite, I, P. दंशति ॥ ददंश् । दंशिष्यति । दश्यते । दष्ट ।
दंष्ट्रा, °दश्य । दंशयति ॥

दम् *dam*, to tame, IV, P. दाम्यति ॥ दांत । दमयति ॥

दह् *dah*, to burn, I, P. दहति ॥ देहिष or ददग्ध, ददाह । अधाक्षीत् ।
धस्यति । दक्षते । दग्ध । दग्ध्वा, °दह्य । दग्धुम् । दाहयति । दिधक्षति ॥

दा *dâ*, to give, III, P. A. ददाति, दत्ते ॥ ददौ, ददे । अदात्; अदित,

3. pl. अदिशति । दास्यति, °ते; दाता । दीयते । दत्त (often °त्त after prefixes: आत्त ā-tta) । दत्त्वा, °दाय । दापयति । दित्सति ॥

दिव div, to play, IV, P. दीव्यति ॥ दिदेव । अदेवीत् । देविष्यति । द्यूत । देचिनुम् । देवयति ॥

दिश dis, to point, VI, P. A. दिशति, °ते ॥ दिदेश, दिदिशे । अदि-
क्षत् । देख्यति, °ते । दिश्यते । दिष्ट । °दिश्य । देष्टुम् । देशयति । दि-
दिक्षति ॥

दिहू dih, to anoint, II, P. A. देक्षि, धेक्षि, देग्धि; दिह्ः, दिग्धः,
दिग्धः; दिहः, दिग्ध, दिहंति । दिहे, धिखे, दिग्धे; दिहहे, दिहाथे,
दिहाते; दिहहे, धिग्धे, दिहते । अदेहम्, अधेक्, अधेक्; अदिह्,
अदिग्धम्, अदिग्धाम्; अदिह, अदिग्ध, अदिहन् । अदिहि, अदिग्धाः,
अदिग्ध; अदिहहि, अदिहायाम्, अदिहाताम्; अदिहहि, अधिग्धम्,
अदिहत । देहानि, दिग्धि, देग्धु; देहाव, दिग्धम्, दिग्धाम्; देहाम,
दिग्ध, दिहंत् । देहै, धिख, दिग्धाम्; देहावहै, दिहायाम्, दिहाताम्;
देहामहै, धिग्धम्, दिहताम् । दिह्यात्, दिहीत ॥ (दिदेह), दिदिहे ।
दिहते । दिग्ध । °दिह । देहयति ॥

दुह duh, to milk, II, P. A. (like दिह्) दोग्धि । अधोक् । दोग्धु ।
दुह्यात् ॥ दुदोह, दुदुहे । अधुक्षत्, अधुक्षत । धोष्यते । दुह्यते । दुग्ध ।
दुग्धा । दोग्धुम् । दोहयति । अदूदुहत् । दुधुक्षति ॥

दृश् dris, to see, I, P. पश्यति ॥ ददर्श; ददृशुः । अद्राक्षीत् or अदर्शत् ।
द्रक्ष्यति; द्रष्टा । दृश्यते । अदर्शि । दृष्ट । दृष्ट्वा, °दृश्य । द्रष्टुम् । दर्श-
यति । अदीदृशत् । दिदृक्षते ॥

द्युत् dyut, to shine, I, A. द्योतते ॥ दिद्युते । अद्युतत् । द्योतिष्यते ।
द्योतयति । अदिद्युतत् ॥

दृ dru, to run, I, P. द्रवति ॥ दृद्राव, दृद्रोष; दृद्व । अदुद्रवत् ।
द्रोष्यति । द्रुत । द्रुत्वा, °द्रुत्य । द्रोतुम् । द्रावयति । (अदुद्रवत् or अदि-
द्रवत्) ॥

दुह् druh, to hurt, IV, P. दुहति ॥ दुद्रोह, दुद्रोहिय^{or} दुद्रोग्ध^{or} दुद्रोढ; दुद्रुहिच । अदुहत् । भोक्ष्यति । दुग्ध । दुधुक्षति ॥

द्विष् dvish, to hate, II, P. A. द्वेष्टि ॥ दिद्वेष । अद्विषत् । द्विष्ट । द्वेष्टुम् । द्वेषयति ॥

धा dhā, to place, III, P. A. दधाति; धत्तः; दधति । धत्ते; दधाते; दधते । अदधात्; अधत्ताम्; अदधुः । अधत्त; अदधाताम्; अदधत् । दधानि, धेहि, दधातु; धत्ताम्; दधतु । दधै, धत्स्व, धत्ताम्; दधाताम्; दधताम् । दध्यात्, दधीत ॥ दधौ, दधे । अध्यात्, अधित ॥ धास्यति, °ते; धाता । धीयते । अधायि । हित । °धाय । धातुम् । धापयति । धित्सति ॥

धाव् dhāv, to run, to wash, I, P. A. धावति, °ते ॥ दधाव । अधा-
वीत्, अधाविष्ट । धाव्यते । धावित running; धौत washed । धावयति ॥

धू dhû, to shake, V or IX, P. A. धुनोति, धुनुते or धुनाति, धुनीते ॥
दुधाव, दुधुवे । धविष्यति । धूयते । धूत । धूनयति । दोधूयते ॥

धृ dhri, to bear, I, P. A. (no present) दधार, दध्ने । धरिष्यति, °ते ।
ध्रियते । धृत । धृत्वा । धर्तुम् । धारयति, °ते । अदीधरत् ॥

ध्मा dhmā, to blow, I, P. धमति ॥ दध्मौ । अध्मासीत् । धम्यते or
आयते । आत । °ध्माय । आपयति ॥

नह् nad, to hum, I, P. नदति ॥ ननाद, नेदिष्य; नेदुः । नदित ।
नदयति or नादयति ॥

नम् nam, to bend, I, P. नमति ॥ ननाम; नेमुः । अनंसीत् । नंस्यति ।
नम्यते । नत । नन्वा, °नम्य । नमितुम् or नंतुम् । नमयति or नामयति ।
अनीनमत् । निनंसति ॥

नश् nas, to perish, IV, P. नश्यति ॥ ननाश; नेशुः । अनशत् or अने-
शत् । नशिष्यति or नंक्ष्यति । नष्ट । नाशयति । अनीनशत् ॥

नह् nah, to bind, IV, P. A. नहति, °ते ॥ नह्यते । नद्ध । °नह्य ।
नाहयति ॥

नृत *nrit*, to dance, IV, P. नृत्यति ॥ ननर्त्ते; ननृतुः । नर्त्तिष्यति ।
नृत्यते । नृत्त । नर्त्तयति । निनर्त्तिषति । नरीनर्त्ति or नरीनृत्यते ॥

पक् *pak*, to cook, I, P. A. पचति, °ते ॥ पपाच, पेचे । पक्ष्यति;
पक्ता । पच्यते । पक्क । पक्का । पाचयति । पापच्यते ॥

पत *pat*, to fall, I, P. पतति ॥ पपात; पेतुः । अपतत् । पतिष्यति ।
पत्यते । पतित । पतिनुम् । पतित्वा, °पत्य । पातयति । पिपतिषति or
पित्सति ॥

पद् *pad*, to go, IV, A. पद्यते ॥ पेदे । अपादि (aor. *Ātm.*) । पत्यते ।
पन्न । °पद्य । पन्नुम् । पादयति । अपीपदत् । पित्सते । पनीपद्यते ॥

पा *pā*, to drink, I, P. पिबति ॥ पपौ, पपिथ or पपाथ; पपुः । अपात् ।
पास्यति । पीत । पीत्वा, °पाय । पातुम् । पीयते । अपायि । पाययति ।
पिपासति । पेयीयते ॥

पा *pā*, to protect, II, P. पाति ॥ अपासीत् । पातुम् ॥

पुष् *push*, to thrive, IV or IX, P. पुष्यति or पुष्णाति ॥ पुपोष । पुष्यते ।
पुष्ट । पोषयति ॥

पू *pū*, to purify, IX, P. A. (or I, A. पवते) पुनाति, पुनीते ॥ पुषाव,
पुपुवे । अपावीत्, अपविष्ट । पूयते । पूत । पूत्वा, °पूय । पावयति ॥

पृ *pri* (पूर *pūr*), to fill, to guard, III, P. पिपति; पिप्रति ॥ (पपार),
पुपूरे । पूर्यते । पूर्त or पूर्य । °पूर्य । पूरयति ॥

प्रश् *prakh*, to ask, VI, P. पृच्छति ॥ पप्रच्छ, पप्रच्छिथ or पप्रश्;
पप्रच्छुः । अप्राश्नीत्, अप्रश् । प्रक्ष्यति । पृच्छते । पृष्ट । पृष्ट्वा, °पृच्छ ।
प्रष्टुम् । पिपृच्छति ॥

प्री *pri*, to please, IX, P. A. प्रीणाति, प्रीणीते ॥ (पिप्राय), पिप्रिये ।
अप्रीधीत् । प्रीयते । प्रीत । प्रीणयति ॥

फल *phal*, to burst, I, P. फलति ॥ पफाल । फलित or फुल्ल । फा-
लयति ॥

बंध *bandh*, to bind, IX, P. बध्नाति ॥ बबंध, बबंधिथ or बबंध or
बबंध । भंत्सति । बध्यते । बद्ध । बद्ध्वा, °बध्य । बंधुम् । बंधयति ॥

बुध् budh, to perceive, I, P. A. or IV, A. बोधति, °दे or बुध्यते ॥
बुबुधे । अबुद्ध । भोत्स्यते । बुध्यते । बुद्ध । बुद्धा, °बुध्य । बोद्धुम् । बोध-
यति । अबूबुधत् । बुभुत्सते ॥

ब्रू brū, to speak, II, P. A. ब्रवीमि, ब्रवीषि, ब्रवीति; ब्रूवः, ब्रूयः,
ब्रूतः; ब्रूमः, ब्रूय, ब्रुवन्ति । ब्रूते; ब्रुवते । अब्रवम्, अब्रवीः, अब्रवीत्;
अब्रूताम्; अब्रुवन् । ब्रवाणि, ब्रूहि, ब्रवीतु; ब्रवाच, ब्रूतम्, ब्रूताम्;
ब्रवाम, ब्रूत, ब्रुवन्तु । ब्रूयात् ॥ वच् vak is used instead of ब्रू brū
in the general forms. The perfect आह āha may be used for its
present (153, 3).

भक्ष् bhaksh, to eat, devour, I, P. भक्षति ॥ भक्ष्यते । अभर्क्षि ।
भक्षित । भक्षितुम् । भक्षयति । अबभक्षत् ॥

भज् bhag, to divide, to enjoy, I, P. A. भजति, °ते ॥ बभाज,
वभक्य; भेजुः; भेजे । अभाक्षीत्, अभक्त । भजिष्यति, °ते । भज्यते । भक्त ।
भक्ता, °भज्य । भक्तुम् । भाजयति, °ते । भिष्यति ॥

भञ्ज bhañg, to break, VII, P. भनक्ति । अभनक् । भनक्तु । भंज्यात् ॥
वभंज । अभंक्षीत् । भंक्ष्यति; भंक्ता । भज्यते । अभान्जि । भग्न । भंक्ता, °भज्य ॥

भा bhâ, to shine, to appear, II, P. भाति; भांति । अभ्रात्; अभान्
or अभुः ॥ बभौ । भास्यति । भात ॥

भाष् bhâsh, to speak, I, A. भाषते ॥ वभाषे । अभ्राषिष्ट । भाषिष्यते ।
भाष्यते । भाषित । भाषित्वा, °भाष्य । भाषितुम् । भाषयति ॥

भिद् bhid, to cleave, to break, VII, P. A. भिनत्ति, भिन्ने ॥ विभेद,
विभिदे । भेत्स्यति, °ते । भिद्यते । भिन्न । भिन्वा, °भिद्य । भेदुम् । भेदयति ॥

भी bhî, to fear, III, P. विभेति; विभ्यति । अविभेत्; अविभयुः ॥
विभाय or विभयांचकार । अभैषीत् । भीयते । भीत । भेतुम् । भाययति
or भीषयते । बेभीयते ॥

भुज् bhug, to enjoy, VII, P. A. भुनक्ति, भुंक्ते ॥ बुभुजे । भोत्स्यति,
°ते । भुज्यते । भुक्त । भुक्ता । भोक्तुम् । भोजयति, °ते । बुभुक्षते । बोभुजीति,
बोभुज्यते ॥

भू bhū, to be, become, I, P. A. भवति, °ते ॥ बभूव, बभूवे । अभूत्, अभविष्ट । भविष्यति । भूयते । अभावि । भूत । भूत्वा, °भूय । भवितुम् । भावयति, °ते । बुभूषति, °ते । बोभवीति ॥

भृ bhr̥, to carry, III, P. A. (also I, P. A. भरति, °ते) विभर्ति, विभृते; विभ्रति, विभ्रते । विभराणि, विभृहि, विभर्तुं ॥ वभार, वभर्च; वभृव; or विभरांचकार । अभार्षीत्, अभृत् । भरिष्यति । भ्रियते । भृत् । °भृत्य । भर्तुम् । भारयति । बुभूर्षति । वरीभर्ति ॥

भ्रज् bhragg, to fry, VI, P. भृज्जति ॥ भृज्यते । भृष्ट । भृष्टा । भृज्जयति ॥

भ्रम् bhram, to wander, IV, P. or I, P. A. भ्राम्यति or भ्रमति, °ते ॥ वभ्राम; वभ्रमर्तुः or भ्रेमर्तुः । भ्रमिष्यति । भ्रांत । भ्रांत्वा, °भ्रम्य or °भ्राम्य । भ्रांतुम् or भ्रमिषुम् । भ्रामयति or भ्रमयति । वंभमीति, वंभम्यते ॥

मज्ज magg, to sink, I, P. मज्जति ॥ ममज्ज । मंक्ष्यति । मग्न । °मज्ज्य । मज्जितुम् । मज्जयति । मिमंक्षति ॥

मद् mad, to rejoice, IV, P. माद्यति ॥ ममाद; मेदतुः । अमादीत् । मद्यते । मत्त । मादयति or मदयति । अमीमदत् ॥

मन् man, to think, IV, A. मन्यते ॥ मेने । अमंस्त । मंस्यते । मन्यते । मत । मत्वा, °मन्य or °मत्य । मंतुम् । मानयते । मीमांसते ॥

मंथ् manth, to shake, I or IX, P. मंथति or मथ्नाति ॥ ममंथ, ममंथिय । मंथिष्यति । मथ्यते । मथित । °मथ्य । मंथयति ॥

मा mâ, to measure, II, P. or III, A. माति or मिसीते ॥ ममौ or ममे । मीयते । अमायि । मित । मित्वा, °माय । मातुम् । मापयति । मित्सति ॥

मुच् muk, to loosen, VI, P. A. मुंचति, °ते ॥ मुमोच, मुमुचे । अमुचत्, अमुक्त । मोक्ष्यति, °ते । मुच्यते । मुक्त । मुक्त्वा, °मुच्य । मोक्तुम् । मोचयति, °ते । अमूचत् । मुमुक्षति or मोक्षते ॥

मुह् muh, to be foolish, IV, P. मुह्यति ॥ मुमोह, मुमोहिय or मुमोग्ध

or मुमोढ । अमुहत् । मोहिष्यति । मुग्ध or मूढ । मुह्यते । मोहयति ।
अमूमुहत् ॥

मृ *mri*, to die, VI, P. (pres. and aor. A.) म्रियते ॥ ममार, ममर्च;
मम्रिव । अमृत । मरिष्यति । म्रियते । मृत । मृत्वा । मर्तुम् । म्मारयति ।
अमोमरत् । मुमूर्षति । मरीमर्ति ॥

मृज् *mrig*, to cleanse, II, P. मार्ष्टि; मृष्टः; मृजंति । अमार्ष्टि; अमृष्टाम्;
अमृजन् । मार्जानि, मृड्डि, मार्ष्टु; मृष्टाम्; मृजंतु । मृज्यात् ॥ ममार्ज; ममृजुः ।
अमार्जोत् or अमार्जोत् or अमृक्षत् । मार्क्ष्यति । मृज्यते । मृष्ट । मार्जित्वा
or मृष्टा, °मृज्य । मार्जयति । मरीमृज्यते ॥

म्रा *mnâ*, to study, I, P. मनति ॥ अम्रासीत् । म्रायते । म्रात ॥
म्लै *mlai*, to fade, I, P. म्लायति ॥ म्लौ । अम्लासीत् । म्लान । म्लापयति
or म्लपयति ॥

यज् *yag*, to worship, I, P. A. यजति, °ते ॥ इयाज, ईजे । अया-
क्षीत्, अयष्ट । यक्ष्यति; यष्टा । इज्यते । इष्ट । इष्टा । यष्टुम् । याजयति ।
अयीयजत् । यियक्षति ॥

यम् *yam*, to stop, I, P. यच्छति ॥ ययाम, ययंथ or येमिथ; येमुः ।
यंस्थति or यमिष्यति । यम्यते । यत । यत्वा, °यम्य or °यत् । यंतुम् ।
यमयति or यामयति । यियंसति ॥

या *yâ*, to go, II, P. याति ॥ अयात्; अयान् or अयुः । यातु ।
यायात् ॥ ययौ । अयासीत् । यास्यति; याता । यायते । यात । यात्वा,
°याय । यातुम् । यापयति । यियासति ॥

यु *yu*, to join, II, P. यौति; युवंति । अयौत्; अयुवन् । यौतु; युवंतु ।
युयात् । यूयते । युत । युत्वा, °युत् । युयूषति ॥

युज् *yug*, to join, VII, P. A. युनक्ति, युंक्ते ॥ युयोज, युयुजे । अयुजत्,
अयुक्त । योष्यति, °ते । युज्यते । युक्त । युक्ता, °युज्य । योक्तुम् । योज-
यति, °ते । अयूयुजत् । युयुक्षति ॥

रक्ष् *raksh*, to protect, I, P. A. रक्षति, °ते ॥ ररक्ष । अरक्षीत् ।
रक्षिष्यति; रक्षिता । रक्ष्यते । रक्षित । °रक्ष्य । रक्षितुम् । रक्षयति ॥

रञ्ज् *rañj*, to tinge, IV, P. रञ्जयति ॥ रञ्ज्यते । रक्त । °रञ्ज ।
रञ्जयति ॥

रभ् *rabh*, to grasp (आरभ् *â-rabh*, to begin), I, A. रभते ॥ रेभे ।
अरब्ध । रभ्यते । रभ्यते । अरंभि । रब्ध । °रभ्य । रभ्यम् । रंभयति, °ते ।
लिप्सते ॥

रम् *ram*, to sport, I, A. (with वि, आ, परि, उप optionally P.)
रमते ॥ रेमे । अरंस्त । रंस्यते । रंतुम् । रत । रत्ना, °रस्य or °रत् । रस्यते ।
रमयति । रिरंसते ॥

राज् *râg*, to shine, I, P. A. राजति, °ते ॥ रराज, रेजे । अराजीत् ।
राजयति ॥

रु *ru*, to cry, II, P. रौति ; रुतः ; रुवंति ॥ हराव ; हरुवुः । अरा-
वीत् । रुयते । रुत । रावयति । रोरुयते ॥

रुद् *rud*, to weep, II, P. रोदिति ; रुदंति । अरोदम्, अरोदः or अरोदीः,
अरोदत् or अरोदीत् ; अरुदिव ; अरुदन् । रोदानि, रुदिहि, रोदितु ;
रोदाव ; रुदंतु । रुद्यात् ॥ रुरोद । अरुदत् । रोदिष्यति । रुद्यते । रुदित ।
रुदित्वा, °रुद्य । रोदितुम् । रोदयति । रुरुदिषति । रोरुद्यते ॥

रुध् *rudh*, to shut out, VII, P. A. रुणद्धि, रुद्धे ॥ हरोध, हरुधे ।
अरुधत् or अरौत्सीत् ; अरुद्ध । रोत्स्यति । रुध्यते । रुद्ध । रुद्धा, °रुध्य ।
रोद्धुम् । रोधयति । रुरुत्सति ॥

रुह् *ruh*, to grow, I, P. रोहति ॥ हरोह । अरुहत् or अरुहत् ।
रोत्स्यति । रुह्यते । रुढ । रुद्धा, °रुह्य । रोहुम् । रोहयति or रोपयति ।
रुरुहति ॥

लभ् *labh*, to grasp, I, A. लभते ॥ लेभे । लभ्यते । लभ्यते । लब्ध ।
लब्ध्वा, °लभ्य । लंभयति । लिप्सते ॥

लिख् *likh*, to scratch, to write, VI, P. लिखति ॥ लिलेख । लिख्यते ।
लिखित । लिखित्वा, °लिख्य । लेखयति ॥

लू *lû*, to cut, IX, P. A. लुनाति, लुनीते ॥ लुलाव, लुलुवे । लून ॥

वच् *vak*, to speak, II, P. वच्मि, वक्षि, वक्ति ; वच्चः, वक्यः, वक्तः ;

वच्मः, वक्थ, वदंति । अवचम्, अवक्, अवक्; अवच्च, अवक्तम्, अवक्ताम्; अवचम्, अवक्त, अवदन् । वचानि, वग्धि, वक्तु; वचाव । वच्यात् ॥ उवाव; ऊचुः । अवोचत् । वक्ष्यति; वक्ता । उच्यते । अवाचि । उक्त । उक्ता, °उच्य । वक्तुम् । वाचयति । विवक्षति ॥

वद् vad, to speak, I, P. वदति ॥ उवाद, उवदिथ; ऊदुः । अवादीत् । वदिष्यति । उद्यते । उदित । उदित्वा, °उद्य । वदितुम् । वादयति । विवदिषति ॥

वप् vap, to sow, to weave, I, P. A. वपति ॥ उवाप, उवपिय or उवप्य; ऊपुः । वप्स्यति । उप्यते । उप्न । वापयति ॥

वश् vas, to desire, II, P. वश्मि, वक्षि, वष्टि; उश्मः; उशंति । अवशम्, अवद्, अवट्; औश्म । वशानि, उड्डि, वष्टु । उश्यात् ॥ वशयति ॥

वस् vas, to dwell, I, P. वसति ॥ उवास, उवसिय or उवस्य; ऊषिव; ऊपुः । अवासीत् । वत्स्यति । उष्यते । उषित । उषित्वा, °उष्य । वस्तुम् । वासयति । अवीवसत् । विवत्सति ॥

वस् vas, to wear, II, A. वस्ते ॥ ववसे । अवसिष्ट । वसित । वसित्वा, °वस्य । वसितुम् । वासयति ॥

वह् vah, to carry, I, P. A. वहति, °ते ॥ उवाह, उवहिय or उवोढ; ऊहिव; ऊहुः । अवासीत् । वक्ष्यति; वोढा । उह्यते । ऊढ । ऊढा, °उह्य । वोढुम् । वाहयति ॥

विद् vid, to know, II, P. वेसि, वेत्सि, वेत्ति; विद्मः, वित्यः, वित्तः; विसः, वित्य, विदंति । अवेदम्, अवेः or अवेत्, अवेत्; अविद्म, अविन्तम्, अविन्ताम्; अविस्, अविन्त, अविदन् or अविदुः । वेदानि, विद्धि, चित्तु; वेदाव, विन्तम्, वित्ताम्; वेदाम, विन्त, विदंतु । विद्यात् ॥ विवेद or विदांचकार । अवेदीत् । वेदिष्यति; वेदिता । विद्यते । विदित । विदित्वा । वेदितुम् । वेदयति । विविदिषति ॥ Pres. perf वेद (oīda), वेत्थ (oīσ-θα), वेद (oīde); विद्म, विदधुः, विदधुः; विस् (īdμεν), विद, विदुः (cp. p. 96, 9).

विद् vid, to find, VI, P. A. विंदति, °ते ॥ विवेद, विविदे । अविदत्,

अविदत् । वेत्स्यति, °ते । विद्यते (there is found, there exists, there is) । विन्न or विन्न । विज्ञा, °विद्य । वेत्तुम् । वेदयति । विवित्सति ॥

विश् vis, to enter, VI, P. विशति ॥ विवेश । अविक्षत् । वेत्स्यति । विश्यते । विष्ट । °विश्य । वेष्टुम् । वेशयति । विविक्षति ॥

वृ vṛi, to cover, V, P. A. वृणोति, वृणुते ॥ ववार, ववरिष्य; ववृव; ववृः । अवारीत्, अवृत । त्रियते । वृत । वृत्वा, °वृत्य । वरितुम् or वरी-
तुम् । वारयति ॥

वृ vṛi, to choose, IX, A. वृणीते ॥ वव्रे । अवृत । वरिष्यते । त्रियते । वृत । वृत्वा । वरीतुम् । वरयति ॥

वृत् vrit, to be, to exist, I, A. (optionally P. in aor, fut, desid.) वर्तते ॥ ववृते । अवृतत् । वर्तिष्यते or वर्त्स्यते । वृत् । °वृत्य । वर्तिष्यत् । वर्तयति । अवीवृतत् । विवृत्सति ॥

वृध् vridh, to increase, I, A. (opt. P. in aor., fut., desid.) वर्धते ॥ ववृधे । अवृधत्, अवर्धिष्ट । वर्त्स्यति । वृद्ध । वर्धिष्यत् । वर्धयति, °ते । अवीवृधत् ॥

व्यध् vyadh, to strike, IV, P. विध्यति ॥ विव्याध; विविधुः । अव्यात्सीत् । विध्यते । विद्ध । विद्धा, °विध्य । व्याधयति । विव्यत्सति ॥

व्रज् vrag, to go, I, P. व्रजति ॥ वव्राज, वव्रजिष्य । अव्राजीत् । व्रजिष्यति । व्रज्यते । व्रजित । व्रजित्वा, °व्रज्य । व्रजितुम् । व्राजयति । विव्रजिषति ॥

वृश् vṛash, to cut, VI, P. वृश्चति ॥ वृश्चते । वृक्ण । वृष्टा, °वृश्च्य ॥ शंश् sams, to recite, I, P. शंसति ॥ शशंस । अशंसीत् । शंसिष्यति । शस्यते । शस्त । शस्त्वा, °शस्य । शंसितुम् । शंसयति ॥

शक् sak, to be able, V, P. शक्नोति ॥ शशक; शेकुः । अशकत् । शक्ष्यति । शक्यते । शक्त । शिष्यति ॥

शप् sap, to curse, I, P. A. शपति, °ते ॥ शशाप, शेपे । शपिष्यते । शप्यते । शप्त । शापयति ॥

शम् sam, to cease, IV, P. शाम्यति ॥ शशाम; शेमुः अशमत् ।
शांत । शमयति । अशीशमत् ॥

शास् sās, to command, II, P. शास्ति; शिष्वः; शासति । अशा-
सम्, अशाः or अशात्, अशात्; अशिष्व; अशासुः । शासान्ति, शाधि,
शास्तु; शास्ताव, शिष्टम्, शिष्टाम्; शासाम, शिष्ट, शासतु । शिष्यात् ॥
शशास । अशिषत् । शासिष्यति । शिष्यते । शिष्ट । शासित्वा । शा-
स्तुम् ॥

शिष् sish, to distinguish, VII, P. शिनष्टि; शिष्वः; शिषंति ।
शिनषाणि, शिंष्टु, शिनष्टु ॥ शिशेष । अशिषत् । शिष्यति । शिष्यते ।
शिष्ट । शिष्टा, °शिष्य । शेषयति ॥

शी sī, to lie down, II, A. शये, शेषे, शेते; शेवहे, शयाचे, शयाते;
शेमहे, शेध्वे, शेरते । अशयि, अशेषाः, अशेत; अशेवहि, अशयायाम्,
अशयाताम्; अशेमहि, अशेध्वम्, अशेरत । शयै, शेध्व, शेताम्; शया-
वहै, शयायाम्, शयाताम्; शयामहै, शेध्वम्, शेरताम् । शयीत ॥
शिश्ये । अशयिष्ट । शयिष्यते । शयित । शाययति । शिशयिषते ॥

शुच् suk, to grieve, I, P. शोचति ॥ शुशोच । अशोचीत् । शोचिष्यति ।
शोचित्वा । शोचितुम् । शोचयति । अशूशुचत् ॥

श्रि sri, to go, I, P. A. अयति, °ते ॥ शिश्राय, शिश्रिये । अशि-
श्रयत् । अयिष्यति, °ते । श्रीयते । अश्रायि । श्रित । अयित्वा, °श्रित्य ।
अयितुम् ॥

श्रु sru, to hear, V, P. शृणोति; शृणुतः; शृण्वंति ॥ शृणाव, शृणोच,
शृणाव; शृणुव; शृणुवुः । अश्रौषीत् । श्रोष्यति; श्रोता । श्रूयते ।
अश्रावि । श्रुत । श्रुत्वा, °श्रुत्य । श्रोतुम् । श्रावयति । शृणूषते ॥

श्वस् svas, to breathe, II, P. श्वसिति ॥ श्वश्वास । श्वसिष्यति । श्वस्त
or श्वसित । °श्वस्य । श्वसितुम् । श्वासयति ॥

श्वि svi, to swell, I, P. श्वयति ॥ अश्वत् । शून ॥

संज् sañg, to adhere, I, P. सजति ॥ ससंज । असंखीत् । सज्यते ।
सक्त । °सज्य । असंजि । संजयति । सिसंखति ॥

सिद् sad, to perish, I, P. सीदति ॥ ससाद्, सेदिथ or ससत्य; सेदुः । असदत् । सत्यति । सद्यते । सन्न । °सद्य । सन्तुम् । सादयति । असी-
षदत् ॥

सह sah, to bear, I, A. सहते ॥ असहिष्ट । सहिष्यते; सोढा । सह्यते ।
सोढ । सोढा, °सह्य । सोढुम् । साहयति ॥

सिक् sik, to sprinkle, VI, P. A. सिंचति, °ते ॥ सिषेच, सिषिचे ।
असिचत्, °त । सेक्ष्यति, °ते । सिच्यते । सिक्त । सिक्ता, °सिच्य । सेच-
यति, °ते ॥

सिध् sidh, to succeed, IV, P. सिध्यति ॥ सिषेध । सेत्स्यति । सिध्यते ।
सिद्ध । साधयति ॥

सु su, to distil, V, P. A. सुनोति, सुनुते ॥ सुषाव, सुषुवे । सोष्यति;
सोता । सूयते । असावि । सुत । °सुत्य । सावयति ॥

सू sū, to bear, II, A. सूते । असूत । सुचै, सूष्व, सूताम् । सुवीत ॥
सुषुवे । सविष्यते or सोष्यते । सूयते । सूत ॥

सृ sri, to go, I, P. सरति ॥ ससार, ससर्य; समुव; समुः । सरिष्यति ।
सृत । सारयति । सिसीर्यति ॥

सृज् srig, to let off, VI, P. सृजति ॥ ससर्ज । अस्त्राक्षीत् । स्रक्ष्यति ।
सृज्यते । सृष्टा, °सृज्य । स्रष्टुम् । सर्जयति । सिसृक्षति ॥

सृप् srip, to creep, I, P. सर्पति ॥ ससर्प; समुपिब । असृपत् । सप्स्यति
or सप्स्यति । सृष्यते । सृभ । सृप्त्वा, °सृष्य । सर्पयति । सिसृप्सति ॥

सो so, to finish, IV, P. स्यति ॥ ससौ । असात् । सीयते । सित ।
सित्वा, °साय । सातुम् । साययति ॥

स्कंद skand, to approach, I, P. स्कंदति ॥ चस्कंद । अस्कांसीत् ।
स्कंस्यति । स्कन्न । °स्कंद्य or °स्कद्य । स्कंदयति ॥

स्तम् stambh, to prop, IX, P. स्तम्भाति ॥ स्तम्भान्, स्तम्भान्, स्तम्भात् ॥
तस्तम्भ । अस्तम्भीत् । स्तम्भ्यते । स्तम्भ । स्तम्भ्य, °स्तम्भ्य । स्तम्भुम् । स्तम्भयति ॥
स्तु stu, to praise, II, P. स्तौति or स्तयीति । अस्तौत् or अस्तौ

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वीत् । स्तौतु or स्तवीतु । स्तुयात्, स्तुवीत् ॥ तुष्टाव । अस्तावीत् or अस्तौ-
षीत् ; अस्तोष्ट । स्तोष्यति । स्तूयते । अस्तावि । स्तुत । स्तुत्वा, °स्तुत्य ।
स्तावयति । अतुष्टवत् । तुष्टूषति ॥

स्तृ *stri*, to cover, V or IX, P. A. स्तृणोति or स्तृणाति ॥ तस्तार,
तस्तरे । स्तरिष्यति । स्तूर्यते । स्तृत । स्तृत्वा, °स्तृत्य । स्तारयति । तिस्तीर्यते ॥

स्था *sthā*, to stand, I, P. तिष्ठति ॥ तस्थौ । अस्थात् । स्थास्यति ।
स्थीयते । अस्थायि । स्थित । स्थित्वा, °स्थाय । स्थातुम् । स्थापयति ।
अतिष्ठपत् । तिष्ठसति ॥

स्पृश् *sprish*, to touch, VI, P. स्पृशति ॥ पस्पृशै । अस्पाश्वीत् or अस्पृ-
क्षत् । स्पृक्ष्यति । स्पृश्यते । स्पृष्ट । स्पृष्ट्वा, °स्पृश्य । स्पृष्टुम् । स्पर्शयति ।
पिस्पृक्षति ॥

स्मि *smi*, to smile, I, A. स्मयते ॥ स्मिष्ये । अस्मयिष्ट । स्मित ।
स्मित्वा, °स्मित्य । स्मापयति or स्माययति ॥

स्मृ *smri*, to remember, I, P. स्मरति ॥ सस्मार । स्मरिष्यति । स्मर्यते ।
स्मृत । स्मृत्वा, °स्मृत्य । स्मर्तुम् । स्मारयति ॥

स्यंद *syand*, to drop, I, A. स्यंदते ॥ सस्यंदे । स्यंत्यते । स्यंद्यते ।
स्यन्न । स्यंत्वा । स्यंदयति ॥

स्रु *sru*, to flow, I, P. स्रवति ॥ सुस्राव । अस्रावीत् । स्रविष्यति । स्रुत ॥

स्वज् *svaṅg*, to embrace, I, A. स्वजते ॥ सस्वजे । स्वंस्यते । स्वक्त ॥

स्वप् *svap*, to sleep, II, P. स्वपिति ॥ सुष्वाप ; सुषुपुः । अस्वाप्सीत् ।
स्वप्स्यति । सुष्यते । अस्वापि । सुप्त । सुप्त्वा । स्वप्नुम् । स्वापयति ।
सुषुप्सति ॥

हन् *han*, to kill, II, P. हंति ; हतः ; भ्रंति । अहन् ; अभन् । हनानि,
जहि, हंतु ; भ्रंतु । हन्यात् ॥ जघान । अवधीत् । हनिष्यति । हन्यते ।
हत । हत्वा, °हत्य । हंतुम् । घातयति । जिघांसति ॥

हा *hā*, to leave, III, P. जहाति ; जहति । जहानि, जहीहि, जहातु ;
जहतु ॥ जहौ, जहिष्य or जहाय । अहासीत् or अहात् । हास्यति । हीयते ।
हीन । हिन्त्वा, °हाय । हातुम् । हापयति । जिहासति ॥

हिंस *hims*, to strike, VII, P. हिनस्ति । अहिनत् ; अहिंसन् । हिनसानि,
हिंथि, हिनस्तु । हिंस्यात् ॥ जिहिंस । अहिंसीत् । हिंसिष्यति । हिंस्यते ।
हिंसित । हिंसयति । जिहिंसिषति ॥

हु *hu*, to sacrifice, III, P. जुहोति ॥ जुहाव or जुहवांचकार । अहौ-
षीत् । होष्यति । हूयते । हुत । हुत्वा । होतुम् । हावयति । जुहूषति ।
जोहवीति ॥

हृ *hri*, to take, I, P. A. हरति, °ते ॥ जहार, जहर्त्य; जहुः । अहार्षीत्,
अहत । हरिष्यति ; हर्ता । ह्रियते । अहारि । हृत । हृत्वा, °हृत्य ।
हारयन्ति । जिह्रीषति, °ते । जरीहर्ति ॥

ह्री *hrî*, to be ashamed, III, P. जिह्रेति; जिह्रीतः; जिह्रियति ।
अजिह्रेत् । जिह्रेत् । जिह्रीयात् ॥ जिह्राय; जिह्रियुः । ह्रीण or ह्रीत ।
ह्रेपयति । जेह्रीयते ॥

ह्वे *hve*, to call, I, P. A. ह्वयति, °ते ॥ जुहाव; जुहुवुः । अह्वत्, अह्वत ।
ह्वास्यते । ह्वयते । ह्वत । °ह्वय । ह्वाययति । जुहूषति । जोहवीति ॥

APPENDIX II.

METRE IN CLASSICAL SANSKRIT.

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into :—

I. Those measured by the number of syllables;

II. Those measured by the number of *morae* they contain.

All verses are divided into half-verses, while nearly all are further divided into quarter-verses (*pāda*).

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvāra and Visarga counting as full consonants. A short vowel counts as one *mora* (*mātrā*), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (*Akshara-kkhandah*).

These consist of :—

A. Two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.

B. Four quarter-verses all identical in structure.

A. The *Sloka*.

The *sloka* (song, from *śru*, to hear) developed from the Vedic Anushtubh is the Epic verse, and may be considered the Indian verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of 16 syllables or of four *pādas* of 8 syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to

quantity. The fourth is necessarily iambic (◡ — ◡ ◡), while the second may assume five different forms. The first and the third foot are undetermined, except that ◡ ◡ ◡ ◡ is always excluded from them. By far the commonest form of the second foot is ◡ — ◡ ◡ (in Nala 1442 out of 1732 half-verses).

The type of the sloka may therefore be represented thus:—

◡ ◡ ◡ ◡ | ◡ — — ◡ | ◡ ◡ ◡ | ◡ — ◡ — ||

Ex. āśid rāgā Nālō nāmā | Vīrāsēnāsūtō bālī |
' ūpāpannō gūṇāir īṣṭāī | rūpāvān asvākōvīdāḥ ||

It is only when the second foot has ◡ — — ◡ that the first foot may assume all its admissible forms. When the second foot has any of the other four forms, the first foot is limited, as shown in the following table:—

	I.	II.	III.	IV.
1.	◡ ◡ ◡ ◡	◡ — — ◡		
2.	{ ◡ — ◡ — ◡ ◡ — —	{ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡		
3.	◡ — ◡ —	— ◡ ◡ ◡		
4.	◡ — ◡ —	—, — — ◡		
5.	◡ ◡ ◡ —,	— ◡ — ◡		
			◡ ◡ ◡ ◡	◡ — ◡ ◡

The first (typical) form is called Pathyā; the remaining four, called Vipulā, are in the above table arranged in order of frequency of occurrence. Out of 2580 half-verses taken from Kālidāsa (Raghu-vamśa and Kumāra-sambhava), Māgha, Bhāravi, and Bilhana, each of the five admissible forms of the sloka in the above order claims the following share: 2289, 116, 89, 85, 1.

In the table a dot indicates an undetermined syllable; a comma marks the *caesura*.

The end of a pāda coincides with the end of a word (sometimes only with the end of a word in a compound), and the whole

sloka contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pādas identical in Form.

1. Of the numerous varieties developed from the Vedic **Trish-
tubh** (11 syllables to the pāda), the commonest are:—

- a. Indravagrâ: — — ◡ | — — ◡ | ◡ — ◡ | — — ||
- b. Upendravagrâ: ◡ — ◡ | — — ◡ | ◡ — ◡ | — — ||
- c. Upagâti (a mixture of the above two):
— — ◡ | — — ◡ | ◡ — ◡ | — — ||
- d. Sâlinî: — — — | — — — | — — — | — — ||
- e. Rathoddhatâ: — ◡ — | ◡ ◡ ◡ | — ◡ — | ◡ — ||

2. The commonest forms of **Gagatî** (12 syllables to the pāda) are:—

- a. Vamsasthâ: ◡ — ◡ | — — ◡ | ◡ — ◡ | — ◡ — ||
- b. Drutavilambita. ◡ ◡ ◡ | — ◡ ◡ | — ◡ ◡ | — ◡ — ||

3. The commonest variety of **Sakvarî** (14 syllables to the pāda) is:—

- Vasantatilkâ: — — ◡ | — ◡ ◡ | ◡ — ◡ | ◡ — ◡ | — — ||

4. The commonest form of **Atisakvarî** (15 syllables to the pāda) is:—

- Mâlinî: ◡ ◡ ◡ | ◡ ◡ ◡ | — — — | ◡ — — | ◡ — — ||

5. The commonest variety of **Atyashî** (17 syllables to the pāda) is:—

- a. Sikharinî: ◡ — — | — — — , | ◡ ◡ ◡ | ◡ ◡ — | — ◡ ◡ | ◡ — ||
- b. Mandâkrântâ:
— — — | — — — , | ◡ ◡ ◡ | — — — | — — — | — — ||

6. The commonest form of **Atidhrîti** (19 syllables to the pāda) is:—

Sârdûlavikrîdita:

- — — | ◡ ◡ — | ◡ — ◡ | ◡ ◡ — , | — — ◡ | — — ◡ | — — ||

7. The commonest variety of **Prakṛiti** (21 syllables to the pāda) is —

Sragdharā:

— — — | — ◡ — | —, ◡ ◡ | ◡ ◡ ◡ | ◡ —, — | ◡ — — | ◡ — — ||

II. Metres measured by Morae.

A Metres in which the sum total only of the morae is prescribed (*Mātrākhaṇḍak*).

The **Vaitāliya** contains 30 morae in the half-verse, 14 in the first pāda, 16 in the second. Each pāda may be divided into three feet, the second always consisting of a choriambus, and the third of two iambics; while the first foot in the first pāda consists of a pyrrhic, in the second pāda of an anapaest. The half-verse thus contains 21 syllables. The following is the scheme of the half-verse:

◡ ◡ | — ◡ ◡ — | ◡ — ◡ ◡ || ◡ ◡ — | — ◡ ◡ — | ◡ — ◡ ◡ ||

B. Metres in which the number of morae in each foot (*gana*) is specified (*Ganākhaṇḍak*)

Āryā or **Gāthā** has $7\frac{1}{2}$ feet to the half-verse, each foot containing 4 morae (= 30 morae altogether). The 4 morae may take the form ◡ ◡ ◡ ◡, — —, — ◡ ◡, or ◡ ◡ —; in the 2nd and 4th they may also become ◡ — ◡; in the 6th they appear as ◡ ◡ ◡ ◡ or ◡ — ◡. The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 morae.

SANSKRIT INDEX.

This index contains all Sanskrit words and affixes occurring in the grammar, with the exception of numerals (116-120), unless declined, and of the verbs given in Appendix I. The former, owing to their numerical order; the latter, because of their alphabetical arrangement, will easily be found. All indifferent words occurring in examples of Sandhi or of Syntax are of course excluded.

The figures refer to paragraphs.

ABBREVIATIONS.

A. = adjective. adv, adverb. aff, affix. aor., aorist. art, article. Bv, Bahuvrīhi. cd, compound. cj, conjunction. cl, class. cpv, comparative csv, causative dcl, declension dem, demonstrative. den, denominative. des, desiderative. Dg, Dvigu. Dv., Dvandva. encl., enclitic f n, foot-note. ft, future. grd, gerund ij, interjection. indcl, indeclinable. inf, infinitive. ipv, imperative itr., interrogative. K., Karma-dhāraya. N., note n., neuter. neg, negative nm., numeral pcl., particle per., periphrastic. pf, perfect pr., present prf, prefix. prn., pronoun, pronominal. prp, preposition, prepositional ps., passive. pt., participle. sf., suffix. spv., superlative. Tp., Tat-purusha. v., vocative. w., with.

-a, bases in, 107.
aksh, des. of, 198, 2
akshara-*kṛ*bandah, n. syllabic metre,
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ākshi, n. eye, 110, 3; 219 b.
agni-māt, a. having fire, 98; 105,
1 and 3.
agni-māti, f, 105, 4.
agni-māth, a five-kindling, 89.
Agni-shōmau, Dv. cd., 217 c.
āgre, adv. prp before, 209 d.
āghoḥ, v. Sandhi of, 55.
Ānga, strong base, 83.
ak, to go, bases ending in, 104.
ā-gūāta, a. K. cd., 215, 3.
āṅg, to anoint, 144, VII, 1.
-at, bases in, 97.
āti, prp. beyond, 207 a; 208 a.

āti, prf very, 210.
Atidhriti, f. a metre, App. II, I B, 6.
Atisakvari, f. a metre, App. II, I B, 4.
Atyashī, f. a metre, App. II, I B, 5.
ātha, pcl. then, now, 210.
athavā, cj. or, 210.
ad, to eat, type of cl. II, 138, 1;
144, II.
adāt, pr. pt., 97.
adās, dem. prn., 124; 226 B.
ādihara, prn a. inferior, west, 130 c.
adhās, adv. prp. below, 209 d.
ādhi, prp. over, 207 a; 208 c.
adhi-kṛtya, prp. grd. regarding, 210;
240 b.
adhi-stri, f. K. cd. chief woman,
215, 3.
-an, bases in, 102.

ar, to breathe, 144, II, 1.
 anadūt, m. ox, 106, 3.
 anantārām, adv. prp. after, 209 c.
 -anīya, pt. ps. pt., 187; 239.
 ānu, prp. after, 207 a; 208; 208 a.
 An-udātta, grave accent, 18.
 Anudātta-tāra, accent, 18.
 ānurūpam, adv. cd. accordingly, 215, 3.
 Anushtūbh, f. a Vedic metre, App. II, I A.
 Anu-svāia, 5; 11; 17, 8; 28, 30, 3; 31; 33, 47; App. II, introd.
 antār, adv. prp. within, 52, f n., 209 a.
 āntaraṣ pr. a. outer, 130 c.
 antāra, n. difference, 219 c, 7.
 antārā, adv. prp. without, 209 a.
 āntarena, adv. prp. without, 209 a.
 antikā, a. near (cpv.); -m, adv., 233, IV a.
 anyā, prn. a. other, 130 a.
 anya-tarā, prn. a. either, 130 a.
 anv-āk, a. following, 104.
 ap, f. pl. water, 106.
 āpa, prp. off, 207 a; 208 b.
 āpara, prn. a. other, 130 c.
 āpi, pcl. w. itr v., 129; 210.
 āpi, prp. upon, 207 a.
 abhī, prp. towards, 207 a, 208 a.
 abhī-tas, adv. prp. around, 209 a.
 -am, indcl. pt. in, 188.
 ambā, f. mother, 107, f. n. 2.
 ay, to go, per. pf., 156.
 -āya 1. csv. sf., 192; 195; 196.
 -āya 2. den. sf., 206.
 ayi, v. pcl., 211.
 ark, to honour, 146, 2 b; 198, 2.
 artha, object, at end of cd., 219 c, 8.
 ardha, prn. a. half, 130 d.
 arh, to deserve, 242 b.
 ālam, adv. prp. enough, 209 b.
 ālpa, prn. a. little (cpv.), 115 d; 130 d
 āva, prp. down, 207 b.
 Ava-graha, m. mark of elision of ā, 7.
 ava-yāg, m. Vedic priest, 90, 3, N. 2.
 āvara, prn. a. posterior, 130 c.
 avās, adv. prp. below, 209 d.
 āvāk, a. downward, 104, N.
 Avyayi-bhāva, m. adv. cd., 215, 3.

as, to eat, des. of, 198, 2.
 ashtān, nm. eight, 118.
 -as, bases in, 82, N. 1; 95.
 as 1. to throw, aor, 162, 3.
 as 2. to be, irreg. pr. forms, 144, II, 2; 178; 233, I b; 234, II c.
 āsrig, n. blood, 90, 3.
 āsthi, n. bone, 110, 3.
 asmād, prn. base, 121.
 ah, to say, pf., 153, 3.
 āhan, n. day, 103, 2; at end of cd., 215, 3, N.
 ahām, prn., I, 121; unaccented forms of, 226.
 āhar, n. day, 52, f. n.
 āhar-ahaḥ, adv. day by day, 103, 2.
 āhar-gana, m. number of days, 103, 2.
 ahaha, ij., 211.
 aho, ij., 211.
 aho-rātra, m. day and night, 103, 2.
 -ā, bases in, 107; radical -ā, 108
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 ā 2. pcl., 210.
 ā 3. ij., 211.
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 Ātmane-pada, n. middle voice, 131.
 ā-dā-ya, grd = prp. with, 240 b.
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 ādya, a. first, 219 c, a.
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 -āna 2. Ātm. pt. af., 184; 185.
 āp, to obtain, pf., 146, 2 a; des., 198, 2.
 ā-rābh-ya, grd. = prp. beginning from, 209 c.
 Āryā, f. a metre, App. II, II B.
 āśis, f. blessing, 95, N. 3.
 ās, to sit down, pf., 156; 237.
 ā-sakta, pf. pt. ps. attached to, 234, II a.
 -i, bases in, 109; 110.
 i, to go, 138, 1; 168; 169, 170; 175, 2
 i, w. prf. adhi, to read, 144, II, 3; 194 (csv).
 ikkḥā, f. wish, w. inf., 242 a.
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iti, pcl. thus, 210; 227, N.; 235, N. 2.
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 Indra ādayaḥ, Indra and the others, 219 c, a.
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 iva, encl. pcl. like, 210.
 ish, to wish, 144, VI, 2, 146, 3; 150; 241 b.
 -is, bases in, 95.
 -i, bases in, III.
 id, to praise, 144, II, 4.
 -iyas, cpv. bases in, 100.
 irshy, to envy, 231 A, 2.
 is, to rule, 144, II, 4; 233, I a.
 -u, bases in, 109.
 ukh, to be pleased, 146, 3.
 ukkḥ, des. of, 198, 2.
 út-tara, prn. a. subsequent, 130 c.
 úd, prp. up, 207 b.
 úd-ak, a. upward, 104.
 Ud-atta, acute accent, 18.
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 und, to wet, 139; 155, 1; 186, 1, N.; 198, 2.
 úpa, prp. upon, 207 a; 208 a and c.
 Úpaḡātī, f. a metre, App. II, I B, 1 c.
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 upānāh, f. shoe, 94, 3 c.
 Upendravagrā, f. a metre, App. II, I B, 1 b.
 ubhāya, prn. a. both, 130 b.
 ubhayaś-tas, adv. on both sides, 209 a.
 uro-ga, a. produced on the breast, 214, 6.
 Ushnīh, f. a metre, 94, 3 a.
 -us, bases in, 95.
 -ū, bases in, III.
 ūrg, f. strength, 90, 3.
 ūrdhvām, adv. prp. after, 209 c.

-ri, bases in, 112; in Div. eds., 217 b.
 ri, to go, 139; 144, I, 2; 194.
 rig, to obtain, 146, 2 b.
 rīte, adv. prp. without, 209 a.
 ritv-ig, m. priest, 90, 3.
 éka, nm. one, 117; 130 b = art., 223.
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 eka-tarā, prn. a. either, 130 b.
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 edh, to grow, 155, N.
 enad (encl.), prn., 125, 3.
 evā, pcl. just, 210; 226; 235, N. 3.
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 -ai, -o, -au, bases in, 113.
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 káti, itr. a. how many? 128, N.
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 kániyas, cpv. of alpa, 115.
 kam, to love, 144, I, 6; aor., 164.
 kartiḡ, f. of kartṛ, maker, 112, N. 4.
 Karma-dhāraya, m. descriptive cd., 215.
 kās-kī, some one = indef. art., 223.
 kántā, a. beloved, 107.
 kāmam, adv., 210.
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 kim-u, km-uta, kim punaḥ, how much more? 210.
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 kuṭ, to sever, 140, 3.
 Kūru, -ū, a Kuru, 109, N. 2.
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kṛtā-tā, pf pt. done, 101, N. 2.
**kṛtā-vat*, pf. pt. act. 101, N. 2; 186, 2, N.
kṛtē, prp. adv. for the sake of, 209 d.
kṛishna, den. to behave like *Kṛishna*, 206, I. ◀
**krī*, to scatter, 136, 2; 152, 3; 154, 9.
kṛit, to praise, 136, 4.
klīp, 146, I.
kévalam, adv. merely, 210.
kram, to step, 144, I, 1.
kṛi, to buy, 138, 6; 143; 154, 7; 182.
krūñk, m. curlew, 90, I, N.
krósana, acc. of distance, 228, 2.
kroshtri, m. jackal, 112, N. 3.
kva, itr. v. where? 210
kship, to throw, 158, irreg., 1; 180; 234, II c.
kshirasyá, den. to long for milk, 206, 4.
kshudrá, a. mean, cpv. of, 115.
khan, to dig, 140, 3; 151, 3; 175, 5; 189 b.
khálu, pcl. indeed, 210.
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Ganá, m. metrical foot, App. II, II B.
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gáriyasi, f., 105, 4.
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gír, f. voice, 65; 92, 3.
Guná, 20.
gup, to protect, 89; 144, I, 6.
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gai, to sing, 168, 1; 175, 1; 187, III, 1.

gó, f. cow, at end of eds., 215, 2.
granth, to tie, 151, 4.
grah, to seize, 144, IX, 2; 151, 2; 158, N.; 175, 7; 199; 234, II d.
grāma-prāpta, Tp. cd. having reached the village, 214, 1.
ghas, to eat, 151, 3.
ghnát, pr. pt. of *han*, to kill, 182, N.
ghrâ, to smell, 144, I, 3.
ka, cj. and, 210; 226.
kakás, to shine, 95, II; 144, II, 5; 155, 2.
katúr, nm. four, 117.
-kana, indef. sf, 129.
kam, w. prf. á, to sip, 144, I, 1.
kar, to move, 189.
karamá, prn. a. last, 130 d.
kī, to collect, 153, 1; 175, 2.
kikirs, a. desirous of doing, 95, II.
-kit, indef. sf, 129.
kṛt, to think, 172, 1; 187, III.
kitra-líkh, m. painter, 88.
kur, to steal, 136, 4; 168, 2; 180, N; 183, 2; 188; 191.
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Gápati, f. a Vedic metre, App. II, I B, 2.
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gagmi-vás, pf. pt. act. of *gam*, 101, N. I.
gagmi-vás, pf. pt. act. of *han*, to kill, 101, N. I.
gan, to be born, 144, IV, 3; 151, 3; 166; 175, 5; 181, 2.
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gala-mūk, m. cloud, 90, 1.
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sādhū, ij. well, 211.

sārdhām, adv. prp. together with,
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siḥ, to sprinkle, 144, VI, 1; 161

sidh, to succeed, 194.

simā, prn. a. all, 130 b.

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su 2 prp. well, 207 b.

su-kṛtā, a. well-done, K. cd, 215, 3.

su-gān, a. ready reckoner, 91, 2.

su-gyotis, a. well-lighted, 95.

su-tūs, a. well-sounding, 95.

su-pīs, a. well-walking, 76, f. n.; 95.

su-mānas, a. kind, 95.

su-valg, a. well-jumping, 66.

su-hims, a. striking well, 95, II.

su-hrīd, a. friendly, 89, m. friend, 218.

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srig, to create, 158, irreg., 3; 180;
bases from, 90, 3, N. I.

stu, to praise, 148; 152, 2; 154, 13.

strī, to spread, 152, 1; 154, 11

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strī, f. woman, 111, N.

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snih, to love, bases from, 94, 3 b; w.
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spris, to touch, 158, irreg., 3; bases
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smṛ, to remember, 175, 3; 233, I a.

srams, to fall, bases from, 95, N. I.

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CORRIGENDA.

- Page 12, line 11, for (39) read (42).
 „ 25, line 5, for (92) read (93).
 „ 35, line 18, for (155) read (156).
 „ 42, note 2, line 1, for (193) read (197).
 „ 47, line 2, for 183, note 2, read 183.
 „ 73, § 131, line 11, for (178, 180) read (178, 179).
 „ 115, line 6, after 158, 160 add 161.
 „ 136, last line but one, for Avyāyibhāva read Avyayibhāva.